

A VEDIC READER

FOR STUDENTS

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CONTAINING FIFTY HYMNS OF THE RIGVEDA IN
THE ORIGINAL SAMHITA AND PADA TEXTS, WITH
TRANSLITERATION, TRANSLATION, EXPLANATORY
NOTES, INTRODUCTION, VOCABULARY

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PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhitā text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pāda or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pāda text in which each word of the Samhitā text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pāda text, as nearly contemporary in origin with the Samhitā text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rīgveda. Next follows the transliterated Samhitā text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of *a*, the original metre of the Rīgveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the R̥gveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

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INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuna, Indra, Nasatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuna, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Samhita text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhita did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramāṇis or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhitā text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Maṇḍalas or 'books' (lit. 'cycles')

and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kaṇvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: Kaṇvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamāna); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātr or chanting priest, and added after Books i-viii, which were the sphere of the Hotṛ or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gāyatrī, while the second consists mainly of groups in other metres; thus 68-84 form a Jagatī and 87-97 a Tristubh group.

The *tenth book* was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final *n* and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After *e* and *o* in the RV. *ā* is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called *Pāda* ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the *Trīṣṭubh* (4×11 syllables), the *Gāyatrī* (3×8), and the *Jagatī* (4×12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the *Avesta* shows, the principle is the number of syllables only, and

those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the R̥gveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *tr̥ca*) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called *Pragātha* and is found chiefly in the eighth book.

7. RELIGION OF THE R̥GVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr.

The gods were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Bṛhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods,

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

Attributes of the gods.—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajāpati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The Vedic gods may most conveniently be classified as deities of

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Sūrya, Savitr, Pūṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Apām napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivī, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bias) and the Śutudrī (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the 'Disposer', Dhartṛ, the 'Supporter', Trātṛ, the

'Protector', and Netṛ, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvaṣṭṛ', and which Indra drinks in Tvaṣṭṛ's house. He is the father of Saranyū, wife of Vivasvant and mother of the primæval twins Yama and Yami. The name of the solar deity Savitr, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kāsmāi devāya haviṣā vidhema?* 'to what god should we pay worship with oblation?' This led to the word *kā*, 'who?' being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to Manyu, 'Wrath', and one (x. 151) to Śraddhā, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnṛta, 'Bounty', Asunṛti, 'Spirit-life', and Nirṛti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

Goddesses play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 208), and Aranyāni, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrānī, Varuṇānī, spouses of Agni, Indra, and Varuṇa respectively.

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitṛa-Varuṇa, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 86). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtāṇḍa, eight. One passage (ii. 27, 1) enumerates six of them Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Amśa : Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Ṛbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Ṛbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaśī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstōpati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Śrī, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*divāro devīh*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and *Vṛtra*. The latter is by far the most frequently mentioned. His mother being called *Dānu*, he is sometimes alluded to by the metronymic term *Dānava*. Another powerful demon is *Vala*, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the *Āngirases*. Other demon adversaries of Indra are *Arbuda*, described as a wily beast, whose cows Indra drove out; *Viśvarūpa*, son of *Tvaṣṭṛ*, a three-headed demon slain by both *Trita* and Indra, who seize his cows; and *Svarbhānu*, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by Indra. A group of demons are the *Paṇis* ('niggards'), primarily foes of Indra, who, with the aid of the dog *Saramā*, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

of men. By far the most common generic name for them is Rakṣas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yātu or Yātudhāna (primarily 'sorcerer') alternates with Rakṣas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

Secular hymns.—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Purūravas and the celestial nymph Urvaśī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa's drama Vikramorvaśī. The other (x. 10) is a dialogue between Yama and Yamī, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.—Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutionary philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called *Dānastutis*, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjāb of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dāsa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*dundubhi*), the flute (*vāṇa*), and the lute (*vīṇā*). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon *Vṛtra*. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of

the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primæval twins Yama and Yamī (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the Nirukta, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sāyana (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmanas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavābha, interprets *nāsatyau*,

an epithet of the Āsṛins, as 'true, not false', another Āgrāyaṇa, as 'leaders of truth' (satyasya praṇetārau), while Yaska himself thinks it may mean 'nose-born' (nāsikā-prabhavau)! Yaska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yaska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet jātā-vedas in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Sayana who lived nearly 2,000 years later. Sayana's interpretations, however, sometimes differ from those of Yaska. Hence either Yaska is wrong or Sayana does not follow the tradition. Again, Sayana often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus asura, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither Yaska nor Sayana possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

ERRATA

- P. 14, line 27, for *śitipādō* read *śitipādō*.
P. 28, line 1, read नर्यपांसि.
P. 31, line 29, and p. 46, l. 29, for *yō* read *yō*.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for *yō* read *yō*.
P. 60, line 13, for *no* read *nō*.
P. 69, line 2, for *tām* read *tām*.
Pp. 68, 70, 71, 75, head-lines, for *APAM* read *APAM*.
P. 118, head-line, for *APAS* read *ĀPAS*.
P. 125, line 12, for *viśvācaksās* read *viśvācaksās*.
P. 128, line 8, for *nū* read *nū*.
P. 189, line 14, for *vibhīdako* read *vibhīdakō*.
P. 142, last line, and p. 143, line 11, for *anyō* read *anyō*.
P. 144, head-line, for *MANḌUKAS* read *MANḌUKAS*.
P. 179, line 26, for *tē* read *tē*.
P. 184, line 17, for *tē* read *tē*.
P. 224, head-line and line 1, for *abhīti* read *abhīti*.

AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods, but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (dhūmā-ketu) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (Dyāus), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*aráṇis*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sáhasaḥ sūnúḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by *Mātariśvan*, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of *Mātariśvan*. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jánman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhá-pati* *lord of the house*, and is constantly spoken of as a guest (*átithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dūtá*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*ṛtví*, *vípra*), domestic priest (*puróhita*), and more often than by any other name invoking priest (*hótr*), also officiating priest (*adhvaryú*) and praying priest (*brahmán*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called *jātā-vedas* *he who knows all created beings*.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havya-vāhana*) is distinguished his corpse-devouring (*kravyād*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag* to *drive* (Lat. *ago*, Gk. *āyo*, Skt. *ājāmi*).

RIGVEDA i. 1.

The metre of this hymn is Gāyatrī (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambics (v — v). The first two verses are in the Samhitā treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अ॒ग्निमी॒ळे पु॒रोहि॑तं
य॒ज्ञस्य॑ दे॒वमृ॑त्वि॒जम् ।
होता॑रं रत्न॒धात॑मम् ॥

अ॒ग्निम् । ई॒ळे । पु॒रः॑हि॒तम् ।
य॒ज्ञस्य॑ । दे॒वम् । अ॒त्वि॒जम् ।
होता॑रम् । रत्न॒धात॑मम् ॥

१ Agnīm ile puróhitam,
yajñásya devám ṛtvijam,
hotāraṁ ratnadhātamam.

*I magnify Agni the domestic priest,
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure.*

On the marking of the accent in the RV. see p. 448, 2. The verb *īe* (i. s. pr. *Ā.* of *īā*: *ī* for *q̄* between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pada (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udatta of the preceding syllable (p. 448, 1). *puró-hitam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñásya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Sāyaṇa), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pada; cp. RV. viii. 38, 1; *yajñásya hí sthā ṛtvijā ye two (Indra-Agni) are ministrants of the sacrifice.* The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īe*), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāṃ ṛtuś yajāti may Agni sacrifice to the gods according to the seasons.* *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix *tama*, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virā-vat + tama* in 3 c and *citrā-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वेभिर्द्धविभिर्दु

ईदो नूतनेरुत ।

स देवाँ एह वंचति ॥

2 Agnīḥ pūrvebhir ṛṣibhir

īdo nūtanair utā,

sā devāṃ éhā vaksati.

अग्निः । पूर्वेभिः । ऋषिभिः ।

ईदोः । नूतनेः । उत ।

सः । देवान् । आ । इह । वंचति ॥

Agni to be magnified by past and present seers, may he conduct the gods here.

ṛṣibhis : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *pūrvebhis* (p. 77, note 9) is not analysed. *īqyas* : to be read as *īias* (p. 16, 2 d). *nūtanais* : note that the two

forms of the inst. pl. of the a dec. in *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Pada, has the Udatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udatta of *vām* (Sandhi, see 39). This Anudatta and the Svarita of *vākṣati* show that all the intervening unmarked syllables *vām éhá* have the Udatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Udatta) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the Pada text every syllable of a word which has no Udatta is marked with the Anudatta; thus *vākṣati*. The latter word is the s ao. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *á ihá vākṣati*, the prp. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *idyas* strictly speaking belongs in sense to *nūtanais*, but is loosely construed with *pūrvēbhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pol. *utá* and (p. 222) is always significant in the RV.

अग्निना रयिर्माँवत्

पोषमेव दिवेदिवे ।

यशसं वीरवत्तमम् ॥

अग्निना । रयिम् । अश्वत् ।

पोषम् । एव । दिवेऽदिवे ।

यशसम् । वीरवत्तमम् ॥

Agninā rayim āśnavat
poṣam evā divé-dive,
yaśásam vīrávattamam.

Through Agni may one obtain wealth
day by day (and) prosperity, glorious
(and) most abounding in heroes.

āśnav-a-t: sb. pr. of *amś* attain, 3. s. ind. pr. *āśnóti* (cp. p. 134) the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayim*, *poṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yaśásam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yás-as fame* (88, 2 a; 182, p. 256). *vīrá-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *vīrávant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhātama* in 1 c). In these two adjectives we again have co-ordination without the connecting *pcl. ca*. Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अग्ने यं यज्ञमध्वरं
विश्वतः परिभूरसि ।
स इद्विषु गच्छति ॥

अग्ने । यम् । यज्ञम् । अध्वरम् ।
विश्वतः । परिभूः । असि ।
सः । इत् । देविषु । गच्छति ॥

4 Ágne, yám yajñám adhvarám
viśvátaḥ paribhūr ási,
sá id devēṣu gachati.

O Agni, the worship and sacrifice
that thou encompassst on every side,
that same goes to the gods.

yajñám adhvarám: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the *prn. adj.* *viśva* usually shifts its accent to the second syllable before *adv. suffixes* and as first member of a cd. (p. 454, 10). *ási* is accented as the *vb.* of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the *Udatta* (p. 449, 2). On the particle *id* see p. 218. *devēṣu*: the *loc.* of the goal reached (p. 325, 1 b); the *acc.*, which might be used, would rather express the goal to which the motion is directed. *gachati*: as the *vb.* of a principal sentence has no *Udatta* (19 A); nor has it any accent mark in the *Saṃhitā* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 8).

५ अ॒ग्नि॒ही॒तां क॒विक॑रतुः

स॒त्यश्चि॒त्रश्र॑वस्तमः ।

दे॒वो दे॒वेभि॒रा ग॑मत ॥

अ॒ग्निः । ही॒तां । क॒विऽक॑रतुः ।

स॒त्यः । चि॒त्रश्र॑वःऽतमः ।

दे॒वः । दे॒वेभिः॑ । आ । ग॒मत ॥

5 Agnir hótā kavikratuh
satyās citrāśravastamaḥ,
devó devébhir á gamat.

*May Agni the invoker, of wise
intelligence, the true, of most brilliant
fame, the god come with the gods.*

Both kavi-kratus and citrá-śravas have the regular Bv. accent (p. 455 c); the latter ed. is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second; cp. notes on tama in 1 c and 3 c. devébhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devó devébhiḥ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root ao. sb. of gam (p. 171); on the accentuation of á gamat see p. 468, 20 A a.

६ यद॒ङ्ग दा॒शुषे॒ त्वम्

अ॒ग्ने म॒द्रं क॑रिष्यसि ।

तवे॒त्तत्स॒त्यम॑ङ्गिरः ॥

यत् । अ॒ङ्ग । दा॒शुषे॑ । त्वम् ।

अ॒ग्ने । म॒द्रम् । क॑रिष्यसि ।

तव॑ । इत् । तत् । स॒त्यम् । अ॒ङ्गि॒रः ॥

6 yád aṅgá dāśuṣe tuám,
Ágne, bhadráṃ kariṣyāsi,
távét tát satyám, Ángiraḥ.

*Just what good thou, O Agni, wilt
do for the worshipper, that (purpose)
of thee (comes) true, O Ángiras.*

aṅgá: on this pcl. see 180 (p. 213). dāśuṣe: dat. of dās-vāms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-vāms survives in Skt. tvám: here, as nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Padas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence Agne is accented (the Udatta being, as always, on the first syllable, p. 465, 18), while Aṅgiras is not (p. 466, 18 b). *karisṛyási* (ft. of *kṛ* *do*): that is, whatever good thou intendest to do to the worshipper will certainly be realized. *táva it tát*: *that intention of thee*.

७ उप त्वाग्ने दिवेदिवे
दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥

उप । त्वा । अग्ने । दिवेऽदिवे ।
दोषाऽवस्तः । धिया । वयम् ।
नमः । भरन्तः । आ । इमसि ॥

7 úpa tvāgne divé-dive,
dóṣāvastar, dhiyá vayám,
námo bháranta émasi ;

To thee, O Agni, day by day, O
illuminer of gloom, we come with
thought bringing homage ;

tvā as the enc. form of tvām (109 a) and Agne as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition úpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. úpa á-imasi (a common combination of úpa and á with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). *dóṣā-vastar*: Sāyaṇa explains this cd. (which occurs here only) as *by night and day*, but *vastar* never occurs as an adv. and the accent of *dóṣā* is shifted (which is not otherwise the case in such cds., as *sāyām-prātar evening and morning*, from *sāyām*); the explanation as *O illuminer* (from 1. *vas shine*) of *darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as *kṣapām vastā janitā sūryasya illuminer of nights, generator of the Sun*. *dhiyá* inst. of *dhi* *thought* (accent, p. 458, 1), used in the sense of *mental prayer*. *nāmas*, lit. *bow*, implies a gesture of adoration. *bhárantas*: N. pl. pr. pt. of *bhr* *bear*. *á-imasi*: the ending *masi* is five times as common as *mas* in the RV. (p. 125, f. n. 2).

८ राजन्तमध्वराणां
गोपामृतस्व दीदिविम ।
वर्धमानं खि दमे ॥

राजन्तम् । अध्वराणां ।
गोपाम् । मृतस्व । दीदिविम ।
वर्धमानम् । खि । दमे ॥

8 rájantam adhvarāṇām,
gopām ṛtāsyā dīdivim,
vārdhamānam suē dāme.

(to thee) *ruling over sacrifices, the
shining guardian of order, growing in
thine own house.*

rājantam: this and the other accusatives in this stanza are in agreement with tvā in the preceding one. **adhvarāṇām**: governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable ām must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). **go-pām**: one of the many m. stems in final radical ā (p. 78), which in Skt. is always shortened to a (as go-pa). **ṛtā** means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons; then, on one hand, the regular course of sacrifice (rite); on the other, moral order (right), a sense replaced in Skt. by dharma. Agni is specially the guardian of ṛtā in the ritual sense, because the sacrificial fire is regularly kindled every day; Varuṇa (vii. 86) is specially the guardian of ṛtā in the moral sense. **vārdhamānam**: *growing in thine own house*, because the sacrificial fire after being kindled flames up in its receptacle on the altar. **své**: to be read as suē; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own*, &c. (cp. p. 112 c). **dāme**: this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

९ स नः पितॄन् सुनवे
ऽग्ने सुपायनो भव ।
सर्वस्वा नः स्वस्तये ॥

सः । नः । पिताऽइव । सुनवे ।
अग्ने । सुऽउपायनः । भव ।
सर्वस्व । नः । स्वस्तये ॥

9 sá naḥ pitṛān sūnāve,
Āgne, sūpāyanō bhava;
sācasvā naḥ suastāye.

*So, O Agni, be easy of access to us,
as a father to his son; abide with us
for our well-being.*

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). **naḥ** enc. dat. (109 a) parallel to sūnāve. **pitā iva**: the enc. pol. *iva* is regularly treated by the Pada text as the second member of a cd.; in the RV. **pitṛ** is usually coupled with sūnū, **mātṛ** with putrá. **sūnāvé**: this word as written in the Saṃhita text appears with two Udāttas, because the Udātta of the elided á

is thrown back on the preceding syllable (p. 465, 3); but this á must be restored, as the metre shows, and *sūnāve Ágne* read. Though a is elided in about 75 per cent. of its occurrences in the written Samhita text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Pādas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on Ágne in 6b) that the second and the first Pāda were originally as independent of each other as the second and the third. On the accentuation of *sūpāyanā* as a Bv. see p. 455, c. a. *sācasvā*: this verb (which is exclusively Vedic) is construed with the acc. (here *nas*) or the inst.; the vowel of *sva*, the ending of the 2. s. ipv. *Ā.*, is here (like many other final vowels) lengthened in the Samhita, but is regularly short in the Pāda text. *svastāye* must be read as *su-astāye*; it has the sense of a final dat. (200 B 2). It is not analysed in the Pāda text because *asti* does not occur as an independent nominal stem.

SAVITĀ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitā raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitā. This is the celebrated Sāvitrī stanza which has been a morning prayer in India for more than three thousand years. Savitā is often distinguished from Sūrya (vii. 63), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitṛ is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root *sū* to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by *devá* *god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is *Triṣṭubh* (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (— ∪ — ∪); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (∪ — ∪ — or ∪ — ∪ — ∪), and the break between the caesura and the cadence is regularly ∪ ∪ — or ∪ ∪. Thus the scheme of the whole normal verse is either ∪ — ∪ —, ∪ ∪ — | — ∪ — ∪ | or ∪ — ∪ — ∪ —, ∪ ∪ | — ∪ — ∪ |. The metre of stanzas 1 and 9 is *Jagatī* (p. 442), which consists of four verses of twelve syllables. The *Jagatī* is identical with the *Triṣṭubh* verse extended by one syllable, which, however, gives the cadence an iambic character (— ∪ — ∪ ∪). In the first stanza the caesura is always after the fifth syllable, in the second *Pāda* following the first member of a compound.

१ ह्य्याम्यग्निं प्रथमं सुस्तये	ह्य्यामि । अग्निम् । प्रथमम् । सुस्तये ।
ह्य्यामि मित्रावरुणाविहावसे ।	ह्य्यामि । मित्रावरुणौ । इह । अवसे ।
ह्य्यामि रात्रीं जगतो निवेशनीं	ह्य्यामि । रात्रीम् । जगतः । निवेशनीम् ।
ह्य्यामि देवं सवितारमृतये ॥	ह्य्यामि । देवम् । सवितारम् । मृतये ॥

1 hváyāmi Agnīm prathamām	I call on Agni first for welfare;
suastāye;	I call on Mitra-Varuṇa here for
hváyāmi Mitrávaruṇāv ihāvase;	aid; I call on Night that brings the

hṡváyāmi Rátrīm jágato nivéś- *world to rest; I call on god Savitr*
 anīm; *for help.*

hṡváyāmi devām Savitāram ūtá-
 ye.

hṡváyāmi: pr. ind. from hvā *call*; note the anaphoric repetition of this word at the beginning of each verse. prathamām is in apposition to Agnim. su-astáye: this, ávase, and ūtáye are final datives (p. 314, B 2); the last two words are derived from the same root, *av help*. svastí (cp. note on i. 1, 9 c) evidently means *well-being*; by Sayana, following Yāska (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrā-váruṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. cds. are not analysed in the Pada text. ihāvase for ihá ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 320, B 1 b), dependent on nivéśanim = that causes the world to 'turn in' (cp. x. 127, 4. 5); the cs. niveśāyan is applied to Savitr in the next stanza.

२ आ कृष्णेन रजसा वर्तमानो
 निविशयन्नमृतं मर्त्यं च ।
 हिरण्ययेन सविता रथेना
 देवो याति भुवनानि पश्यन् ॥

आ । कृष्णेन । रजसा । वर्तमानः ।
 निविशयन् । अमृतम् । मर्त्यम् । च ।
 हिरण्ययेन । सविता । रथेन ।
 आ । देवः । याति । भुवनानि । पश्यन् ॥

2 á kṛṣṇéna rájasā vārtamāno, *Rolling hither through the dark*
 niveśāyann amṛtaṁ mártiaṁ *space, laying to rest the immortal*
 ca, *and the mortal, on his golden car*
 hiraṇyáyena Savitá ráthena, *god Savitr comes seeing (all) crea-*
 á devó yāti bhúvanāni páśyan. *tures.*

á vārtamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in niveśāyan, it is usually compounded, *ibid.* kṛṣṇéna rájasā: = *through the darkness*; loc. sense of the inst., 119 A 4. amṛtaṁ mártiaṁ ca s. m. used collectively = *gods and men*. ráthenā must of course be read ráthena; á; see note on Ágne, i. 1, 9 b. á devó yāti: cp. note

on á ihá vakṣati, i. 1, 2 c. In this and the two following stanzas Savitr̥ is connected with evening.

३ याति देवः प्रवता यात्युदता याति। देवः। प्रवता। याति। उतवता।
 याति शुभाभ्यां यजतो हरिभ्याम्। याति। शुभाभ्याम्। यजतः। हरिभ्याम्।
 आ देवो याति सविता परावतो आ। देवः। याति। सविता। परावतः।
 ऽप विश्वा दुरिता बधमानः ॥ अप विश्वा। दुःइता। बधमानः ॥

3 yāti deváh pravātā, yāti ud- *The god goes by a downward, he*
 vātā; *goes by an upward path; adorable*
 yāti śubhrābhyām yajató hāri- *he goes with his two bright steeds.*
 bhyām. *God Savitr̥ comes from the distance,*
 á devó yāti Savitā parāvato, *driving away all hardships.*
 āpa víśvā duritā bādhmānaḥ.

In this stanza a Jagatī verse is combined with a Triṣṭubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. pra-vāt-ā and ud-vāt-ā: local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yāti is accented as beginning a new sentence. hāribhyām: inst. in sociative sense; cp. devébbhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebbhis in i. 1, 28. parāvátó ऽ pa: see note on Ágne in i. 1, 9. parāvátas: abl. with verb of motion (201 A 1). āpa bādhmānas: cp. note on á in 2 c. víśvā duritā: this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.

४ अमीवृतं हृशनेर्विश्वरूपं अमिवृतम्। हृशनेः। विश्वरूपम्।
 हिरण्यशम्यं यजतो बृहन्तम्। हिरण्यशम्यम्। यजतः। बृहन्तम्।
 आस्थाद्रथं सविता चित्रमानुः आ। अस्थात्। रथम्। सविता। चित्र
 कृष्णा रजांसि तविषीं दधानः ॥ ऽमानुः।
 कृष्णा। रजांसि। तविषीम्। दधानः

4 abhīṣṛtaṃ kṛśanair, viśvárū-	<i>His car adorned with pearls,</i>
paṃ,	<i>omni-form, with golden pins, lofty,</i>
hiraṇyasaṃyam, yajató bṛhān-	<i>the adorable Savitr brightly</i>
taṃ,	<i>lustrous, putting on the dark spaces</i>
āsthād rāthaṃ Savitā citrā-	<i>and his might, has mounted.</i>
bhānuḥ,	
kṛṣṇā rājāmsi, tāviṣīm dādadhā-	
naḥ.	

The final vowel of abhī is lengthened in the Samhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṛśanais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvá-rūpaṃ: on the accent cp. note on i. 1, 4 b. -saṃyam: inflected like rathī, p. 87; the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. āsthāt: root ao. of sthā. kṛṣṇā rājāmsi: = *darkness*. dādadhānas (pr. pt.; the pf. would be dādhanās) governs both rājāmsi and tāviṣīm = *clothing himself in darkness* (cp. 2 a) *and might*, that is, bringing on evening by his might.

५ वि जनाञ्छवाः शितिपादौ वि । जनान् । श्वावाः । शितिपादः ।	
अख्यन्	अख्यन् ।
रथं हिरण्यप्रउगं वहन्तः ।	रथम् । हिरण्यऽप्रउगम् । वहन्तः ।
शश्वदिशः सवितुर्देव्यस्यो-	शश्वत् । विशः । सवितुः । देव्यस्य ।
पस्ये विश्वा सुवनानि तस्युः ॥	उपऽस्ये । विश्वा । सुवनानि । तस्युः ॥

5 vi jānāḥ chyāvāḥ śitipādo	<i>His dusky steeds, white-footed,</i>
akhyan,	<i>drawing his car with golden pole,</i>
rāthaṃ hiraṇyapraūgaṃ vāh-	<i>have surveyed the peoples. For</i>
antaḥ.	<i>ever the settlers and all creatures</i>
śāśvad viśaḥ Savitūr dāiviasya	<i>have rested in the lap of divine</i>
upāsthe viśvā bhūvanāni ta-	<i>Savitr.</i>
sthuh.	

vī : separated from *vb.* ; see note on *ā vakṣati*, i. 1, 2 c. *jānāñ chyāvāḥ* : for *jānāñ śyāvāḥ* (40, 1). *īti-pādas* : on the accentuation of this *Bv.* on the final member, see p. 455, c a. Note that the initial *a* of *akhyan* remains after *o* (cp. note on i. 1, 9 b). *akhyan* : a *ao.* of *khyā* see (p. 168, c 1), cp. 7 a and 8 a, and *pāśyan* in 2 d ; the *ao.* expresses a single action that has just taken place (p. 345 C) ; the *pf.* *tasthur* expresses an action that has constantly (*śāsvat*) taken place in the past down to the present (113 A a). In *-praūgam* (analysed by the *Pada* text of x. 130, 3 as *pra-uga*), doubtless = *pra-yugam* (as explained in a *Pratiśākhya*), there is a remarkable hiatus caused by the dropping of *y*. *viśvā bhūvanāni* : here the old and the new form of the *n. pl.* are used side by side, as very often. On the *Sandhi* of *dāivyasyopāsthe* cp. note on *Āgne*, i. 1, 9 b. *dāivya* *divine* is a variation of the usual *devā* accompanying the name of *Savitṛ*. *upāsthe* : the idea that all beings are contained in various deities, or that the latter are the soul (*ātmā*) of the animate and inanimate world, is often expressed in the *RV.*

६ तिस्रो द्यौः सवितुर्द्वा उपस्थौ
एका यमस्य भुवने विराषाट् ।
आणिं न रथ्यममृताधि तस्थुर्
इह ब्रवीतु य उ तच्चिकेतत् ॥

तिस्रः । द्यौः । सवितुः । द्वौ । नपुंस्थौ ।
एका । यमस्य । भुवने । विराषाट् ।
आणिम् । न । रथ्यम् । अमृता । अधि ।
तस्थुः ।

इह । ब्रवीतु । यः । कुं इति । तत् । चिकेतत् ॥

6 *tisrō dyāvaḥ* ; *Savitūr dvā upāsthāñ*,
ekā Yamasya bhūvane virāṣaṭ.
āṇīm nā rāthyam amṛtādhi
tasthur :
ihā bravītu yā u tāt ciketat.

(There are) three heavens : two
(are) the laps of *Savitṛ*, one over-
coming men, (is) in the abode of
Yama. All immortal things rest
(on him) as on the axle-end
of a car : let him who may under-
stand this tell it here.

The interpretation of this stanza is somewhat difficult ; for it is meant, as the last *Pada* indicates, as an enigma (like several others in the *RV.*). The first *Pada* is evidently intended to explain the

last two of the preceding stanza : of the three worlds Savitr occupies two (air and earth). The second Pada adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitrs). The third Pada means : on Savitr, in these two (lower) worlds, the gods rest. *dyāvas* : N. pl. of *dyó*, here f. (which is rare) ; probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* : for *dváu* before u (22) ; after *tisró dyāvaḥ* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upásthā* (cp. 194, 3). *upásthām* : the dual ending *ā* (which in the RV. is more than seven times as common as au), appears before consonants, in pausa at the end of a Pada, and in the middle of a Pada before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pada to avoid the hiatus ; this is another indication (cp. note on *Ágne*, i. 1, '9 b) that there was in the original text of the RV. no vowel Sandhi between the Padas of a hemistich. *virā-ṣāt* : N. s. of *virā-sáh* (81 b), in which there is cerebralization of s by assimilation to the final cerebral *ṣ* (for *-sāt*) ; in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience ; the Pada text does not analyse the cd. because the form *virā* does not occur as an independent word (cp. note on *ṛtvíj*, i. 1, 1 b). *amṛtā* : n. pl. = the gods. *ānīm ná* : on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhi tasthur* : the pf. of *sthā* here takes the acc. by being compounded with *ádhi* ; in 5 d the simple verb takes the loc. The third Pada is only a modification in sense of 5 c d. *bravītu* : 3. s. ipv. of *brū speak* (p. 143, 3 c). The pcl. u is always written in the Pada text as a long vowel and nasalized : *ūṁ* *iti ciketat* : pf. sb. of *cit observe*.

७ वि सुपुत्री अन्तरिक्षाख्यदु
गमीरवेपा असुरः सुनीयः ।
क्रोदानीं सूर्यः कश्चित
कृतमां वां रुस्मिरुखा ततान् ॥

वि । सुपुत्र्यः । अन्तरिक्षाणि । अख्यत् ।
गमीरवेपाः । असुरः । सुनीयः ।
क्रो । दानिन् । सूर्यः । कः । चिकित् ।
कृतमाम् । वाम् । रुस्मिः । अख्य । आ ।
ततान् ॥

7 ví suparnó antárikṣāṇi akhyat,	<i>The bird has surveyed the atmo-</i>
gabhirávepā ásurah sunīthāḥ.	<i>spheric regions, the divine spirit, of</i>
kúedānīm sūriah? kás ciketa?	<i>deep inspiration, of good guidance.</i>
katamām dyām raśmír asyā	<i>Where is now the sun? Who has</i>
tatāna?	<i>understood (it)? To what heaven</i>
	<i>has his ray extended?</i>

7-9 deal with Savitr as guiding the sun.

ví . . . akhyat: cp. 5 a and 8 a. suparnās: Savitr is here called a bird, as the sun-god Sūrya (vii. 63) often is. On the accent of this Bv. and of su-nīthās see p. 455, c a. antárikṣāṇi: equivalent to kṛṣṇā rájāṃsi (4 d), the aerial spaces when the sun is absent. ásuras: this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nīthās: *guiding well* here means that the sun illumines the paths with his light. kvédānīm: when an independent Svarita is in the Samhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). idānīm: *now* = *at night*. ciketa: pf. of cit *observe* (139, 4). dyām: acc. of dyó (p. 94, 3), here again (cp. 6 a) f. asyā: = asya é. tatāna: pf. of tan *stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

८ अष्टौ ब्रह्मत्कर्मः पृथिव्यास्	अष्टौ । वि । ब्रह्मत् । कर्मः । पृथिव्याः ।
त्री धन्व योजना सप्त सिन्धून् ।	त्री । धन्व । योजना । सप्त । सिन्धून् ।
हिरण्यचः सविता देव आगाद्	हिरण्यचः । सविता । देवः । आ ।
दधद्भक्ता दाशुषे वार्याणि ॥	अगात् ।
	दधत् । रक्ता । दाशुषे । वार्याणि ॥

- 8 aṣṭāu ví akhyat kakúbbhaḥpr̥thi- *He has surveyed the eight peaks*
 vyās, *of the earth, the three waste lands,*
 trí dhánva, yójanā, saptá sín- *the leagues, the seven rivers.*
 dhūn. *Golden-eyed god Savitr has come,*
 hiraṇyākṣāḥ Savitā devā āgād, *bestowing desirable gifts on the*
 dádhad rátnā dāsūṣe vāriāṇi. *worshipper.*

The general meaning of this stanza is that Savitr surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭāu: 106 b. pr̥thivyās: on the accentuation see p. 458, 2. trí: n. pl. (105, 3) to be read disyllabically. dhánva: acc. pl. of dhánvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (— u — for u u —) is rare in the RV. (p. 440, 4 B). yójanā: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. hiraṇyākṣās: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. ā-agāt: root ao. of gā go. dádhāt: on the accent cp. 127, 2; on the formation of the stem, 156.

- ९ हिरण्यपाणिः सविता विचर्षणिर् *हिरण्यपाणिः । सविता । विचर्षणिः ।*
 उभे दारवापृथिवी अन्तरीयते । *उभे इति । दारवापृथिवी इति । अन्तः ।*
 अपामीवां बाधते वेति सूर्यम् *ईयते ।*
 अग्निं कृष्णेन रजसा दामृणोति ॥ *अपं । अमीवाम् । बाधते । वेति । सूर्यम् ।*
 अग्निं कृष्णेन । रजसा । दाम् । ऋणोति ॥

- 9 hiraṇyapāṇiḥ Savitā vicarṣaṇir *Golden-handed Savitr, the active,*
 ubhé dyāvāpr̥thivī antár iyate. *goes between both heaven and earth.*
 āpāmivām bādhatē; vētisūriam; *He drives away disease; he guides*
 abhī kṛṣṇéna rájasā dyām ṛṇoti. *the sun; through the dark space he*
penetrates to heaven.

Dyāvā-pr̥thivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final ī, as well as the e of ubhé, being Pragr̥hya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f n. 2). antár (46) com-

bined with **ī** *go* governs the acc. ; cp. the two laps of Savitr in 6 a. *āpa bādhatē*: he drives away disease, cp. 3 d; contrary to the general rule (p. 466, 19 A) the vb. is here accented; this irregularity not infrequently occurs when in the same Pāda a compound verb is immediately followed by a simple vb. *vēti*: accented because it begins a new sentence; Savitr guides the sun: cp. 7 c. *kr̥ṣṇóna rájasā*: cp. 2 a and 4 d. *abhi . . . dyām ṛṇoti*: cp. 7 d. The metre of d is irregular: it is a Triṣṭubh of twelve syllables, the first two syllables (*abhi*) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

- १० हिरण्यहस्तो असुरः सुनीथः । हिरण्यहस्तः । असुरः । सुनीथः ।
 सुमृळीकः स्ववाँ यातुर्वाङ् । सुमृळीकः । स्ववान् । यातु । अर्वाङ् ।
 अपसेधन् रक्षसी यातुधानान् । अपसेधन् । रक्षसः । यातुधानान् ।
 अस्थाहि वः प्रतिदोषं गृणान् ॥ अस्थात् । देवः । प्रतिदोषम् । गृणान् ॥

- 10 *hiraṇyahaṣṭo ásurah sunītháh,* *Let the golden-handed divine*
sumṛṭlikáh suávāṁ yātu arvāṅ. *spirit, of good guidance, most*
apasédhan rakṣáso yātudhānān, *gracious, aiding well, come hither.*
ásthād deváh pratidoṣám gṛṇā- *Chasing away demons and sorcerers,*
nāḥ. *the god being lauded has arisen*
towards eventide.

ásuras: cp. 7 b. *svávān*: the analysis of the Pāda text, *svávān* = *possessed of property*, is followed by Sayana who renders it by *ghanavān wealthy*; this would mean that Savitr bestows wealth (cp. *dādhad rátnā* in 8 d, and vi. 71, 4 *ā dāśuge suvati bhūri vāmám he, Savitr, brings much wealth to the worshipper*). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapāṭha. On the other hand, three oblique cases of *su-ávas* *giving good help* occur (*svávasam, svávasā, svávasas*). Roth takes *svávān* to be a nom. of this stem irregularly formed by analogy for *su-ávās* (cp. 83, 2 a). I follow the Pāda text as the meaning is sufficiently good. Final *ān*, which regularly becomes *āñ* before vowels (39), sometimes undergoes the same change before *y* (40, 4). *rakṣásas* has the accent of a m. in *as* (83, 2 a); the n. form is *rákṣāṃsi*. *yātudhānān* is added, as is often the case, without

s connecting ea: cp. note on rayim, in i. 1, 3a; note that the Sandhi of ān before vowels (39) does not apply at the end of an internal Pada. If Savitr in this stanza is connected with morning rather than evening, ásthāt would here be equivalent to úd asthāt; cp. RV. vi. 71, 4: úd u syá deváh Savitá dāmuna hiraṇyapāṇiḥ pratidoṣām ásthāt *that goā Savitr, the domestic friend, the golden-handed, has arisen towards eventide*; it may, however, be equivalent to ā asthāt, that is, he has mounted his car, cp. 4 c. grṇānās: pr. pt. A., with ps. sense, of 1. gr sing, greet.

११ ते ते पन्थाः सवितः पूर्यासो य । ते । पन्थाः । सवितरिति । पूर्यासः ।
 ररेणवः सुकृता अन्तरिक्षे । अरेणवः । सुकृताः । अन्तरिक्षे ।
 तेभिर्नो अद्य पथिभिः सुगेभिः तेभिः । नः । अद्य । पथिभिः सुगेभिः ।
 रक्षं च नो अधि च ब्रूहि देव ॥ रक्षं । च । नः । अधि । च । ब्रूहि । देव ॥

11 *te tepānthāḥ, Savitāḥ, pūrviāso, Thine ancient paths, O Savitr,*
areṇávaḥ sūkṛtā antārikṣe, the dustless, the well made, in the
tēbhīr nō adyā pathibhiḥ sugē- air, (going) by those paths easy to
bhi traverse protect us to-day, and speak
rākṣā ca no, ādhi ca brūhi, for us, O god.
deva.

te: the dat. and gen. of tvām, is always unaccented; while té, N. pl. m. and N. A. du. f. n. of tá, is always té. pānthās: N. pl. of pānthā, m. path, which is the only stem (not pānthān) in the RV. (99, 1 a). Savitāḥ: when final Visarjanīya in the Samhitā text represents original r, this is always indicated by the word being written with r followed by iti in the Pada text; here Savitar iti. 'reṇāvas: the initial a must be restored (see note on Ágne, i. 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, c a. sú-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. tēbhī: inst. of tá, p. 106; p. 457, 11 b. In c nō adyā should be pronounced because e and o are shortened before a (p. 437, a 4); this rule does not apply when e and o are separated from a by the caesura; hence in d ō, ādhi should be pronounced. sugēbhi: see 47. The final a of rākṣā is lengthened because the

second syllable of the Pada favours a long vowel. *śdhu . . . brāhi*: *be our advocate*; the meaning of this expression is illustrated by other passages: in i. 123, 8 Savitr is besought to report to Surya that his worshippers are sinless; in vii. 60, 2 Surya is implored to make a similar report to the Ādityas.

MARŪTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇá, śárdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pṛṣṇi, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodaṣi is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to: they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning: all the five compounds of *vidyút* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *ṛṣṭi-vidyut* *lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khādi*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty; young and unaging; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain: they cover the eye of the sun with rain; they create darkness with the cloud when they shed rain; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root mar, *to shine*, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

१ प्र ये शुभन्ते जनयो न सप्तयो	प्र । ये । शुभन्ते । जनयः । न । सप्तयः ।
यामन्नुद्रस्य सूनवः सुदंससः ।	यामन् । उद्रस्य । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे	रोदसी इति । हि । मरुतः । चक्रिरे ।
मदन्ति वीरा विदधेषु घृष्वयः ॥	वृधे ।
	मदन्ति । वीराः । विदधेषु । घृष्वयः ॥

1 prá yé śumbhante, jānayo ná,
sáptayo
yāman, Rudráya sūnávaḥ su-
dāmsasah,

*The wondrous sons of Rudra,
the racers, who on their course
adorn themselves like women, the
Maruts have indeed made the two*

ródasi hí Marútaś cakriré vṛ- *worlds to increase. The impetuous*
dhé. *heroes rejoice in rites of worship.*

mádanti vīrá vidátheṣu ghṛṣṣa-
yaḥ.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakriré: 3. pl. \bar{A} . pf. of kr; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidátheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vidh *worship* (cp. p. 41, f. n. 1), and means *divine worship*.

२ त उचितासीं महिमानमाशत ते । उचितासः । महिमानम् । आशत ।
दिवि रुद्रासो अधि चक्रिरे सद् । दिवि । रुद्रासः । अधि । चक्रिरे । सद्ः
अर्वन्तो अर्कं जनयन् इन्द्रियम् अर्वन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
अधि त्रियो दधिरे पृश्निमातरः ॥ अधि । त्रियः । दधिरे । पृश्निमातरः ॥

२ tá ukṣitáso mahimānam āśata: *They having waxed strong have*
divi Rudrāsoádhi cakrire sádaḥ. *attained greatness: in heaven the*
ārcanto arkám, janáyanta indri- *Rudras have made their abode.*
yám, *Singing their song and generating*
ádhi áriyo dadhire Pṛśnimā- *the might of Indra, they whose*
taraḥ. *mother is Pṛṣni have put on glory.*

té: N. pl. m. of tá *that*, 110. ukṣitásas: pp. of 2. ukṣ (= vaks) *grow*. āśata: 3. pl. \bar{A} . root ao. of apś *attain*. Rudrāsas: the Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'. ádhi: prp. with the loc. divi; 176, 2. janáyanta indriyám: that is, by their song. ádhi dadhire: 3. pl. \bar{A} . pf. of ádhi dhā, which is especially often used of putting on ornaments. áriyas: A. pl. of ári *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यच्छुभयन्ते अज्जिभिः गोमातरः । यत् । शुभयन्ते । अज्जिभिः ।
तनूषु शुभा दधिरे विरुक्ततः । तनूषु । शुभाः । दधिरे । विरुक्ततः ।
बाधन्ते विश्वमभिमातिनम् बाधन्ते । विश्वम् । अभिमातिनम् । अप ।
वर्त्तानि एषाम् । वर्त्तानि । एषाम् । अनु । रीयते । घृतम् ॥

8 gómātaro yác chubháyantē añjibhis,
tanūsu śubhrā dadhire virúk-mataḥ.
bādhante víśvam abhimātinam ápa.
vārtmāni eṣām ánu rīyate
ghṛtām.

*When they whose mother is a cow
deck themselves with ornaments,
shining they put on their bodies
brilliant weapons. They drive off
every adversary. Fatness flows
along their tracks.*

gómātaras : as the sons of the cow Pr̥śni. yác chubháyante : Sandhi, 53. dadhire : pf. with pr. sense, *they have put on = they wear*. ápa : prp. after the vb. and separated from it by other words, 191 f; p. 468, 20. ánu rīyate : 3. pl. Ā. pr. of rī *flow*. ghṛtām : *ghee* = fertilizing rain. The meaning of d is : the course of the Maruts is followed by showers of rain. eṣām : unemphatic G. pl. m. of ayám, p. 452, 8 B c.

४ वि ये भ्राजन्ते सुमखास ऋष्टिभिः वि । ये । भ्राजन्ते । सु॒मखासः । ऋष्टि
प्र॒च्याव॒यन्तो अ॒च्युता चि॒दो॒जसा । ऽभिः ।
म॒नोजु॒वो यन्म॒रुतो रथे॒ष्वा
वृष॑व्रातासः पृष॑तीरयु॒ग्धम् ॥ म॒नः॒ऽजुवः । यत् । म॒रुतः । रथे॒षु । आ
वृष॑व्रातासः । पृष॑तीः । अयु॒ग्धम् ॥

4 ví yé bhrājante sūmakhāsa ṛṣṭi-
bhiḥ,
pracyāváyanto ácyutā cid ójasā,
manojúvo yán, Maruto, rá-
theṣu á
vṛṣavratāsaḥ pṛṣatīr áyug-
dhuam;

*Who as great warriors shine
forth with their spears, overthrow-
ing even what has never been over-
thrown with their might : when ye,
O Maruts, that are swift as thought,
with your strong hosts, have yoked
the spotted mares to your cars,*

sūmakhāsas : a Karmadhāraya cd. according to its accent (cp. p. 455 10 c a), but the exact meaning of makhá is still somewhat uncertain. pra-cyāváyantas : pr. pt. of ca. of cyu *move*; though this ca., which occurs frequently in the RV., always has a long

radical vowel in the Saṃhitā text, it invariably has a short vowel in the Padapāṭha. Marutas: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. manojúvas: N. pl. radical ū stem mano-jū, 100, II a (p. 88). rátheṣu á: 176, 2. pṛṣātis: the spotted mares that draw the cars of the Maruts. áyugdhvam: 2. pl. Á. root ao. of yuj yoke.

- ५ प्र यद्रथेषु पृषतीरयुग्ध्वं प्र । यत् । रथेषु । पृषतीः । अयुग्ध्वम् ।
 वाजे अद्रिं मरुतो रंहयन्तः । वाजे । अद्रिम् । मरुतः । रंहयन्तः ।
 उतारुषस्य वि स्रन्ति धारांश्च उत । अरुषस्य । वि । स्रन्ति । धाराः ।
 चर्मवोदभिर्व्युन्दन्ति भूमं ॥ चर्मैव । उदभिः । वि । व्युन्दन्ति ।
 भूमं ॥

- ६ prā yád rátheṣu pṛṣatir áyug- when ye have yoked the spotted
 dhvam, mares before your cars, speeding, O
 váje ádrim, Maruto, ramhá- Maruts, the stone in the conflict,
 yantah, they discharge the streams of the
 utáruṣasya ví śyanti dhārāś ruddy (steed) and moisten the earth
 cármevodábhīr ví undanti bhū- like a skin with waters.
 ma.

áyugdhvam: with loc., cp. 204, 1 b. ádrim: the Maruts hold lightning in their hands and cast a stone. utá: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). áruṣasya: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their ruddy steed (vājī áruṣaḥ) is spoken of. ví śyanti: 3. pl. pr. of sā bind; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. undanti: 3. pl. pr. of ud wet. bhūma: N. of bhūman n. earth (but bhūmán m. abundance).

- ६ आ वो वहन्तु सप्तयो रघुषदी आ । वः । वहन्तु । सप्तयः । रघुः । सप्तयः ।
 रघुपत्नानः प्र जिगात बाहुभिः । रघुपत्नानः । प्र । जिगात । बाहुभिः ।
 सीदता बर्हिर्बुध वः सदस्कृतं सीदत । आ । बर्हिः । बुध । वः । सदः ।
 मादयध्वं मरुतो मध्वो अन्वसः ॥ हतम् ।
 मादयध्वम् । मरुतः । मध्वः । अन्वसः ॥

6 á vo vahantu sáptayo raghu- *Let your swift-gliding racers*
 syádo; *bring you hither. Swift-flying come*
 raghupátvānaḥ prá jigāta bāhū- *forward with your arms. Sit down*
 bhiḥ. *on the sacrificial grass: a wide*
 sídatá barhīr: urú vaḥ sádas *seat is made for you. Rejoice, O*
 kṛtām. *Maruts, in the sweet juice.*
 mādáyadhvam, Maruto, mād-
 vō ándhasaḥ.

raghu-syádas: Sandhi, 67 b. raghupátvānas: as belonging to this Pada to be taken with prá jigāta (gā go). bāhūbhis: with outstretched arms as they drive. sídata á: 2. pl. ipv. pr. of sad sit with prp. following (p. 468, 20). sádas: Sandhi, 43, 2 a. kṛtām: as finite vb., 208. mādáyadhvam: cs. of mad rejoice, with gen., 202 A b. mādhas: gen. n. of mādhu, p. 81, f. n. 12; the sweet juice is Soma.

७ तैर्वर्धन्त स्वतवसो महित्वना
 नाकं तस्युर चक्रिरे सदः ।
 विष्णुर्धावदृषणं मदच्युतं
 वयो न सोदन्नधि बर्हिषि प्रिये ॥ मदच्युतम् ।
 वयः । न । सिदुन् । अधि । बर्हिषि ।
 प्रिये ॥

7 tē 'vardhanta svátavaso mahi- *Self-strong they grew by their*
 tvanā: *greatness: they have mounted to the*
 á nákaṁ tasthūr; urú cakrire *firmament; they have made for them-*
 sádaḥ. *selves a wide seat. When Viṣṇu*
 Viṣṇur yád dhāvad vṛṣaṇam *helped the bull reeling with intoxi-*
 madacyūtam, *cation, they sat down upon their*
 váyo ná sídann ádhi barhiṣi *beloved sacrificial grass like birds.*
 priyé.

tē 'vardhanta: Sandhi accent, p. 465 17, 3. mahitvanā: inst. of mahitvanā, p. 77, f. n. 3 á tasthūr: vb. of a principal sentence

accented according to p. 468, β. Viṣṇu: the mention of wide space (a conception intimately connected with Viṣṇu, cp. *uru-gāyā*, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Índrā-Viṣṇū) with Indra. *dha*: Sandhi, 54. *ávāt*: 3. s. ipf. of *av* *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. *vṛṣan*: dec., 90, 1; both this word and *madacyút* are applied to Soma as well as Indra, but the meaning of the vb. *av* and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' *váyas*: N. pl. of *vī bird*. *sīdan*: unaugmented ipf. of *sad sit*.

८ मूरा इवेयुधयो न जग्मयः मूराः इव । इत् । युयुधयः । न । ज-
 अवस्ववो न पृतनासु येतिरे । ग्मयः ।
 भयन्ते विश्वा भुवना मरुद्भ्यो अवस्ववः । न । पृतनासु । येतिरे ।
 राजान इव त्वेषसंदृशो नरः ॥ भयन्ते । विश्वा । भुवना । मरुद्भ्यः ।
 राजानः इव । त्वेषसंदृशः । नरः ॥

8 śūrā ivéd yúyudhayo ná jágma- Like heroes, speeding like war-
 yah, riors, like fame-seeking (men) they
 śravasyávo ná pṛtanāsu yetire. have arrayed themselves in battles.
 bháyante víśvā bhúvanā Marúd- All creatures fear the Maruts: the
 bhio: men are like kings of terrible
 rájāna iva tveṣásamdrśo nárah. aspect.

iva: note how this pcl. interchanges with *ná* in this stanza. *yetire*: 3. pl. pf. *Ā.* of *yat*: 187, 2 a. *bháyante*: 3. pl. pr. *Ā.* of *bhī fear*; the pr. stem according to the *bhū* class is much commoner in the RV. than that according to the third class. *Marúdbhyas*: 201 A b. *náras*: the Maruts; N. pl. of *nṛ man*, 101, 1.

९ त्वष्टा यद्वज्रं मुहूर्तं हिरण्यं त्वष्टा । यत् । वज्रम् । सुहृत्तम् । हिर-
 सहस्रमृष्टिं स्वापु अवर्तयत् । ष्वयम् ।

धत्त इन्द्रो नर्यपांसि कर्तवे
ऽहन्वुचं निरपामौञ्जदर्श्वम् ॥

सहस्रऽभृष्टिम् । सुऽअपां । अवर्तयत् ।
धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।
अहन् । वुचम् । निः । अपाम् । औञ्जत् ।
अर्श्वम् ॥

9 Tvāṣṭā yād vājraṃ sukṛtaṃ
hiranyāyaṃ
sahasrabhṛṣṭim suāpā āvarta-
yat,
dhattā Indro nārīāpāmsi kār-
tave:
āhan Vṛtrāṃ, nīr apām aubjad
arṇavām.

When the skilful Tvaṣṭr had
turned the well-made, golden,
thousand-edged bolt, Indra took it
to perform manly deeds: he slew
Vṛtra, and drove out the flood of
waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: āhan āhim, ānṇv apās tatarda; Tvāṣṭā asmai vājraṃ svaryāṃ tatakṣa he slew the serpent, he released the waters; Tvaṣṭr fashioned for him the whizzing bolt. dhatté: 3. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, in order to perform (kr), 211. nárýā-pāmsi is here and in viii. 96, 19 analysed by the Pada text as nárī-ápāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand nárýāni appears once (vii. 21, 4) and nárýā twice (iv. 19, 10; viii. 96, 21) as an attribute of ápāmsi; the epithet nárýāpasam, analysed by the Padapāṭha (viii. 93, 1) as nárýa-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation nárýāpāmsi (to be read nārīāpāmsi) in the Saṃhitā text, and nárýā|ápāmsi in the Pada text. nīr subjat: 3. s. ipf. of ubj force (cp. 23 c).

१० ऊर्ध्वं नुगुद्रेऽवतं त औजसा
दादृहाण चिद्विभिदुर्वि पर्वतम् ।
धमन्तो वायं मरुतः सुदानवो

ऊर्ध्वम् । नुगुद्रे । अवतम् । ते । औजसा ।
दृहाणम् । चित् । विभिदुः । वि-
पर्वतम् ।

मदे सोमस्य रत्नानि चक्रिरे ॥ धमन्तः । वाणम् । मरुतः । सुदानवः ।
मदे । सोमस्य । रत्नानि । चक्रिरे ॥

10 ūrdhvām nunudre avatām tā They have pushed up the well
ōjasā; with might; they have split even
dāḍṛhānām cid bibhidur vi pār- the firm mountain. Blowing their
vatam. pipes the bountiful Maruts have
dhāmanto vānām Marutaḥ sudā- performed glorious deeds in the
navo intoxication of Soma.
māde sōmasya rāṇāni cakrire.

ūrdhvām : have pressed (the bottom) upward, that is, overturned,
poured out; avatām : the cloud; = they have shed rain. dāḍṛhānām :
pf. pt. \bar{A} . of ḍṛh make firm, with long red. vowel (139, 9), shortened
in the Pada text. bibhidur vi : p. 468, 20. pārvatam : cloud
mountain; another way of saying the same thing. dhāmantas :
with reference to the sound made by the Maruts; cp. ārcantas, 2c.
māde sōmasya : Indra is constantly said to perform his mighty
deeds in the intoxication of Soma, so his associates the Maruts are
here similarly described.

११ जिह्वां नुनुद्रेऽवतं तथा दिशा- जिह्वम् । नुनुद्रे । अवतम् । तथा । दिशा ।
सिञ्चन्नुत्सं गीतमाय तृणजै । अस्मिञ्चन् । उत्सम् । गीतमाय । तृणजै ।
आ गच्छन्तीमवसा चित्रमानवः आ । गच्छन्ति । ईम् । अवसा । चित्र
कामं विप्रस्य तर्पयन् धामभिः ॥ भानवः ।
कामम् । विप्रस्य । तर्पयन् । धामभिः ॥

11 jihvām nunudre avatām tāyā They have pushed athwart the
diśā : well in that direction : they poured
āsiñcann utsam Gótamāya tṛṇ- out the spring for the thirsty
nāje. Gotama. Of brilliant splendour
ā gachantīm āvasā citrábhāna- they approach him with help; may
vaḥ : they satisfy the desire of the sage
kāmaṁ viprasya tarpayanta by their powers.
dhāmabhiḥ.

jihmām : so as to be horizontal and pour out the water, much the same as ūrdhvām in 10 a. táyā diśā : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. im : *him*, Gotama, p. 220. víprasya : of Gotama. tarpayanta : cs. of tṛp *be pleased* ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्मं शशमानाय सन्ति या । वः । शर्मं । शशमानाय । सन्ति ।
 त्रिधातूनि दासुषे यक्ताधि । त्रिधातूनि । दासुषे । यक्ताधि ।
 अस्मभ्यं तानि मरुतो वि यन्त अस्मभ्यम् । तानि । मरुतः । वि । यन्त ।
 रयिं नो धत्त वृषणः सुवीरम् ॥ रयिम् । नः । धत्त । वृषणः । सुवीरम् ॥

12 yā vaḥ śārma śaśamānāya śānti, *The shelters which you have for*
 tridhātūni dāsūṣe yachatādhi. *the zealous man, extend them three-*
 asmābhyam tāni, Maruto, ví *fold to the worshipper. Extend*
 yanta. *them to us, O Maruts. Bestow on*
 rayim no dhatta, vṛṣaṇaḥ, su- *us wealth together with excellent*
 vīram. *heroes, mighty ones.*

śārma : N. pl. n. (90, 2) śaśamānāya : pf. pt. \bar{A} . of śam *labour*.
 tridhātūni : used appositionally (198). dāsūṣe : dat. of dāśvāms,
 157 b. yachata ādhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam
stretch. asmābhyam : p. 104. ví yanta : 2. pl. ipv. root ao. of
 yam *stretch* (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā *put*
 (p. 144 B b). su-vīram : that is, accompanied by warrior sons ; cp.
 virāvattamam, i. 1, 3 c.

VÍṢṆU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven; it brightly down. It is his dear abode, where pious men and the gods. There can be no doubt that these three steps refer to the course of the and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viṣṇu sets in motion like a revolving, his ninety steeds (= days) with their four names (= seasons), an all the three hundred and sixty days of the solar year. Thus Viṣṇu has been originally a personification of the activity of the sun, the moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man's existence, to bestow the earth on his dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with the Asuras. In hymns addressed to Viṣṇu alone, Indra is the only other deity mentally associated with him. One hymn (vi. 69) is dedicated to the gods conjointly. Through the Vṛtra myth the Māruts, Indra's companions, are drawn into alliance with Viṣṇu, who throughout one hymn is praised in combination with them.

The name is most probably derived from *viṣ* *be active*, thus meaning 'active one'.

i. 154. Metre: Triṣṭubh.

१ विष्णोर्नु कं वीर्याणि प्र वीचं	विष्णोः । नु । कम् । वीर्याणि
यः पार्थिवानि विममे रजांसि ।	वीचम् ।
यो अस्कभायदुत्तरं सुधस्यं	यः । पार्थिवानि । विममे । रजः
विचक्रमाणस्त्रिधोरुगायः ॥	यः । अस्कभायत् । उत्तरम् । सुधस्यं
	विचक्रमाणः । त्रिधा । उरुगायः

1 Viṣṇor nú kaṃ vīrīāṇi prā vo-
cam,
yāḥ pārthivāni vimamé rājāṃsi;
yó āskabhāyad úttaraṃ sadhā-
stham,
vicakramāṇas trēdhórugāyāḥ.

*I will now proclaim the
powers of Viṣṇu, who has re-
solved out the terrestrial region
and has established the upper re-
gion, having, wide-paced
out triply.*

kaṃ : this pcl. as an encl. always follows **nú**, **sú** or **hi** (p.
vīrīāṇi : the syllable preceding the so-called independent

(p. 448) is marked with the Anudatta in the same way as that preceding the Udatta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced *vīrāṇi*. *prá vocam* : inj. ao. of *vac*, 147, 3. *pārthivāni rājāmsi* : the earth and the contiguous air. *vi-mamé* : this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5 : *māneneva tasthivāṁ antārikṣe ví yó mamé prthivīm sūryeṇa* *who standing in the air has measured out the earth with the sun, as with a measure*. *áskabhāyat* : ipf. of *skabh* *prop*; the cosmic action of supporting the sky is also attributed to Savitr, Agni, and other deities. *úttaram sadhásthām* : that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakram-āṇás* : pf. pt. *Ā.* of *kram*. *tre-dhā* : with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (८८); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्तवते वीर्येण	प्र । तत् । विष्णुः । स्तवते । वीर्येण ।
मृगो न भीमः कुचरो गिरिष्ठाः ।	मृगः । न । भीमः । कुचरः । गिरिऽस्थाः ।
यस्योरुषु त्रिषु विक्रमणेष्व	यस्य । उरुषु । त्रिषु । विऽक्रमणेषु ।
अधित्रियन्ति भुवनानि विश्वा ॥	अधिऽत्रियन्ति । भुवनानि । विश्वा ॥

2 <i>prá tád Viṣṇuḥ stavate vīryeṇa,</i>	<i>By reason of his heroic power,</i>
<i>mṛgó ná bhīmáḥ kucaró giri-</i>	<i>like a dread beast that wanders at</i>
<i>ṣṭhāḥ,</i>	<i>will, that haunts the mountains,</i>
<i>yáśyoruṣu triṣú vikrámaṇeṣu</i>	<i>Viṣṇu is praised aloud for that :</i>
<i>adhikṣiyānti bhúvanāni víśvā.</i>	<i>he in whose three wide strides all</i>
	<i>beings dwell.</i>

prá stavate : *Ā.* of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tád* : the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. *vīryeṇa* : cp. note on *vīryāṇi* in 1 a. *mṛgás* : Sāyaṇa here interprets this

word to mean a beast of prey such as a lion; but though *bhīmá* occurs as an attribute both of *simhá lion* and of *vṛṣabhá bull* in the RV., *giriṣṭhá* is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. *ku-cará*: Yaska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (*ku* = *kutsitam karma blameworthy deed*) or *going anywhere* (*kva ayam na gachati where does he not go?*). Note that the word is not analysed in the Pada text because *ku* does not occur as an independent word. Sāyaṇa has two explanations of *giriṣṭhás*: *dwelling in a lofty world* or *always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras*, &c. (!); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. *vikrámanegū*: note that the final vowel of the Pada must be restored at the junction with the next Pada. *adhi-kṣiyánti*: the root 1. *kṣi* follows the ad class (*kṣéti*) when it means *dwelt*, but the *bhū* class (*kṣáyati*) when it means *rule over*. With *c* and *d* cp. what is said of *Savitṛ* in i. 35, 5.

३ प्र विष्णवे शूषमेतु मन्त्रं	प्र । विष्णवे । शूषम् । एतु । मन्त्रं ।
गिरिचितं उरुगायाय वृष्णे ।	गिरिचितं । उरुगायाय । वृष्णे ॥
य इदं दीर्घं प्रयतं सधस्थम्	यः । इदम् । दीर्घम् । प्रयतम् । सध
एको विममे त्रिभिरित्यदेभिः ॥	स्थम् ।
	एकः । विममे । त्रिभिः । इत । पदेभिः ॥

3 prā Viṣṇave śūṣām etu mánma,	Let my inspiring hymn go forth
giriṣṭá urugāyāya vṛṣṇe,	for Viṣṇu, the mountain-dwelling
yá idám dīrghám práyatam sa-	wide-pacing bull, who alone with
dhástham	but three steps has measured out
éko vimamé tribhír it padé-	this long far-extended gathering-
bhiḥ;	place;

śūṣām: the *ū* must be slurred disyllabically (= *uu*). *idám sadhástham*: of course the earth as opposed to *úttaram sadhástham* in 1 c. *ékas* and *tribhis* are antithetical. *id* emphasizes the latter

word: *with only three*. The second Pada of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *giriḥṣīt* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣan* = *mṛgō bhīmāḥ*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yaska, *mahāgati having a wide gait*), and not *widely sung* from *gā sing* (Sāyaṇa).

४ यस्व ची पूर्णा मधुना पदान् यस्व । ची । पूर्णा । मधुना । पदानि ।
 अक्षीयमाणा स्वधया मदन्ति । अक्षीयमाणा । स्वधया । मदन्ति ।
 य उ चिधातु पृथिवीसुत वाम यः । ऊं इति । चिधातु । पृथिवीम् ।
 एको दाधार भुवनानि विश्वा ॥ उत । वाम ।
 एकः । दाधार । भुवनानि । विश्वा ॥

4 yāsya trī pūrṇā mādhunā pa- Whose three steps filled with
 dāni mead, unfailing, rejoice in bliss;
 ākṣīyamāṇā svadhāyā mādanti; and who in threefold wise alone
 yā u tridhātu prthivīm utā has supported earth and heaven,
 dyām and all beings.
 éko dādharma bhūvanāni víśvā.

trī: n. pl. of trī (105, 3). padāny: the final vowel of the Pada must be restored; cp. 2c. pūrṇā: cp. p. 308 d. ākṣīyamāṇā: never failing in mead; the privative pcl. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cds. are not analysed in the Pada text. svadhāyā: inst. with verbs of rejoicing (p. 308 c). mādanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tri-dhātu: this n. form is best taken adverbially = tredhā in 1 d, in a threefold way, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following earth and heaven. ékas: alone in antithesis to víśvā, cp. 8 d. dādharma: pf. of dhr̥, with long red. vowel (139, 9), which is here not shortened in the Pada text.

५ तदस्य प्रियमभि पाथी अश्यां तत् । अस्थ । प्रियम् । अभि । पाथः ।
 नरो यच्च देवयवो मदन्ति । अश्याम् ।
 उरुक्रमस्य स हि बन्धुरित्या नरः । यच्च । देवयवः । मदन्ति ।
 विष्णीः पदे परमे मध्व उत्तः ॥ उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।
 विष्णीः । पदे । परमे । मध्वः । उत्तः ॥

5 tād asya priyām abhī pātho *I would attain to that dear*
 asyām, *domain of his, where men devoted*
 nāro yātra devayāvo mādanti: *to the gods rejoice: for that,*
 urukramāsya, sá hí bāndhur *truly akin to the wide-strider, is a*
 itthá, *well of mead in the highest step*
 Viṣṇoḥ padé paramé mádhva *of Viṣṇu.*
 útsaḥ.

abhī asyām: op. root so. of amś *reach*. yātra: in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). nāras: that is, pious men who dwell in heaven; N. pl. of nā, 101, 1. sá: referring to pāthas is attracted in gender to bāndhus, 194, 3. itthá: p. 218. mádhvas (gen., p. 81, n. 12): cp. 4a, where the three steps are filled with mead; but the third step is its special abode.

६ ता वा वास्तून्नुग्रमसि गमथ्ये ता । वाम् । वास्तूनि । उग्रमसि । गमथ्ये ।
 यच्च गावो भूरिशृङ्गा अयासः । यच्च । गावः । भूरिशृङ्गाः । अयासः ।
 अचाह तदुग्रगायस्य वृष्णः अच । अह । तत् । उग्रगायस्य । वृष्णः ।
 परमं पदमव भाति भूरि ॥ परमम् । पदम् । अव । भाति । भूरि ॥

6 tā vām vāstūni uśmasi gāma- *We desire to go to those abodes*
 dhyai, *of you two, where are the many-*
 yātra gāvo bhūriśṛṅgā ayāsaḥ: *horned nimble kine: there indeed*
 ātrāha tād urugāyāsya vṛṣṇaḥ *that highest step of the wide-pacing*
 paramām padām āva bhāti *bull shines brightly down.*
 bhūri.

vām : *of you two, that is, of Indra and Viṣṇu*. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Īndrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of vaś *desire* (134, 2 a). gām-
adhyai : dat. inf., p. 193, 7. gāvas : N. pl. of gó *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yaska and Sāyaṇa as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gāvas as stars, but there is little to support this interpretation. bhūri-śṛṅgās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayāsas : this form is understood as a N. pl. of aya (from i go) by Yaska, who explains it as ayanās *moving*, and by Sāyaṇa as gantāras *goers* = *ativistṛtās very widely diffused* ; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāsas, indicates that the stem is ayās ; while its use as an attribute of simhá *lion*, áśva *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. vṛṣṇas : cp. 3 b.

DYÁVĀ-PṚTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáuṣ is never addressed alone in any hymn, and Pṛthivī in only one of three stanzas. The dual compound Dyāvā-Pṛthivī, moreover, occurs much oftener than the name of Dyáuṣ alone. Heaven and Earth are also mentioned as *ródasī the two worlds* more than 100 times. They are parents, being often called pitārā, mātārā, jānitṛī, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

ते हि द्यावापृथिवी विश्वं सुव
 ऋतावरी रजसो धारयत्कवी ।
 सुजम्बनी धिषणे अन्तरीयते
 देवो देवी धर्मेणा सूर्यः शुचिः ॥

ते इति । हि । द्यावापृथिवी इति । विश्व-
 ऽशं सुवा ।
 ऋतावरी इत्यृतऽवरी । रजसः । धार-
 यत्कवी इति धारयत्ऽकवी ।
 सुजम्बनी इति सुऽजम्बनी । धिषणे इति ।
 अन्तः । इत्यन्ते ।
 देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hi Dyāvā-Prthivī viśváśam-
 bhuvā,
 ṛtāvārī, rājaso dhārayátkavī:
 sujānmanī dhiṣāṇe antár iyate
 devó devī dhārmanā Sūriah
 śúciḥ.

These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air : between the two divine bowls that produce fair creations the divine bright Sūrya moves according to fixed law.

The first two Padas form an independent sentence; otherwise hi (p. 252) would accent iyate in c. Dyāvā-Prthivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśváśam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with ṛ (19 a and note 5). ṛtā-vari: note that, when the final vowel of a cd. is Pragrhya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayát-kavī: a governing

ed. (189 A 2a); the gen. *rājasas* is dependent on *-kavi*, probably = *Agni*, who (in x. 2, 7) is said to have been begotten by *Dyāvā-prthivī*. *dhīśāne*: the exact meaning of this word, here a designation of *dyāvā-prthivī*, is uncertain. *antār iyate goes between* with acc.; the same thing is said of *Savitr* in i. 35, 9 b. *dhārman n. ordinance* (*dharmán m. ordainer*) is the only stem in the RV. (*dhárma* is a later one).

२ उरुव्यचसा महिनी असञ्चता चरुव्यचसा । महिनी इति । असञ्चता ।
 पिता माता च सुर्वनानि रचतः । पिता । माता । च । सुर्वनानि । रचतः ।
 सुधृष्टमे वपुषेऽ न रोदसी सुधृष्टमे इति सुधृष्टमे । वपुषेऽ इति ।
 पिता यत्सीमभि रूपैरवासयत् ॥ न । रोदसी इति ।
 पिता । यत् । सीम् । अभि । रूपैः । अवा-
 सयत् ॥

२ *uru-vyācasā mahīnī asaścatā,* As Father and Mother, far-ex-
pitā mātā ca, bhūvanāni rakṣa- tending, great, inexhaustible, the
ataḥ. two protect (all) beings. Like two
sudhṛṣṭame vapuṣe ná ródasī, most proud fair women are the two
pitā yāt sīm abhī rūpāir āvāsa- worlds, since the Father clothed
yat. them with beauty.

uru-vyācasā: on the accent of this Bv. *having wide extension*, see p. 455 c a. The du. *a-saścat-ā* is a Bv. (as the accent shows, p. 455 c a) *having no second*, while *á-saścant* (also an epithet of *Dyāvā-prthivī*) is a Karmadhāraya (p. 455, f. n. 2), *not a second = unequalled*. *su-dhṛṣṭame*: on the Pada analysis cp. note on i. 1, 1 c. *vapuṣyē*: cp. note on *vīryāṇi*, i. 154, 1 a. *pitā*: the god here meant as the father of *Dyāvā-prthivī* may be *Viśvakarman*, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. *sīm*: see p. 249. *abhī avāsayat*: ipf. cs. of 2. *vas wear*.

३ स वह्निः पुषः पित्रोः पवित्रवान सः । वह्निः । पुषः । पित्रोः । पवित्रवान् ।
 पुनाति धीरो सुर्वनानि मायया । पुनाति । धीरः । सुर्वनानि । मायया ।

धिनुं च पृथ्निं वृषमं सुरेतसं धिनुं । च । पृथ्निम् । वृषमम् । सुरेतसम् ।
विश्वार्हा शुक्रं पर्यो अस्व दुक्षत ॥ विश्वार्हा । शुक्रम् । पर्यः । अस्व । धुक्षत ॥

3 sá váhniḥ putráḥ pitaróḥ pavī- *That son of the two parents, the*
travān *driver, the purifier, wisely purifies*
punāti dhīro bhūvanāni mā- *beings by his mysterious power.*
yáyā. *He has always milked from the*
dhenúm ca pṛśnim vṛṣabhám *speckled cow and from the bull*
surétasam *abounding in seed his shining*
viśvāhā śukráṁ páyō asya duk- *moisture.*
ṣata.

putrás : by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called váhni as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvaka *purifier* (a term seldom applied to any other deity); he purifies beings in his character of priest. Sayana thinks the Sun is meant, and explains *purifies* by *illuminates*. dhenúm : the term *cow* is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabhám : Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-rétasam : alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = *for all days* equivalent to áhā viśvā which also occurs. dukṣata : unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh *milk* (with two acc., 198, 2). The general meaning of cd is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपस्वमो अयम् । देवानाम् । अपसाम् । अपःऽतमः ।
यो अजान रोदसी विश्वशमुवा । यः । अजान । रोदसीऽइति । विश्व
वि यो ममे रजसी सुक्रतूयया- शमुवा ।

वरैरमिः स्तब्धनेमिः समानुचे ॥

वि । यः । ममे । रजसी इति । सुक्रतुयया ।

अजरैरमिः । स्तब्धनेमिः । सम । आनुचे ॥

4 ayām devānām apāsām apās-
tamo

yó jajāna ródasī viśváśam-
bhuvā.

ví yó mamé rájasī sukratūyáyā
ajārebhiḥ skāmbhanebhiḥ, sám
āṇce.

*He of the active gods is the
most active who has created the two
worlds that are beneficial to all.
He who with insight has measured
out the two spaces (and upheld
them) with unaging supports, has
been universally praised.*

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. apāsām : partitive gen. (p. 321, b a). ví . . . mamé : this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. rájasī : the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sám āṇce : red. pf. of arc *sing* (139, 6), the *Ā.* being used in the ps. sense; Sayana explains it in an act. sense as pūjitavān *has honoured*, which he further interprets to mean sthāpitavān *has established!*

५ ते नो गृणानि महिनी महि अवं :

ते इति । नः । गृणानि इति । महिनी

च च द्यावापृथिवी धासथो बृहत् ।

इति । महि । अवं ।

येनामि कृष्टीस्तनाम विश्वहा

च चम् । द्यावापृथिवी इति । धासथः ।

पुनाथमोजी अस्मि समिन्वतम् ॥

बृहत् ।

येन । अमि । कृष्टीः । ततनाम । विश्वहा ।

पुनाथम् । ओजः । अस्मि इति । सम् ।

इन्वतम् ॥

5 té no grṇāné, mahini, máhi śrá-
vah,

kṣatrām, Dyāvā-Prthivī, dhā-
satho brhāt.

*So being lauded, O great ones
bestow on us, O Heaven and Earth,
great fame and ample dominion.
Bring for us praiseworthy strength*

yénābhī kṛṣṭis tatānāma viś- *by which we may always extend*
 vāhā *over the peoples.*
 panāyiam ójō asmé sám inva-
 tam.

té: N. du. f., used anaphorically (p. 294, b). grṇāné: pr. pt. of 1. gr *sing*, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is mäh (81); mahánt (85 a) is also common; mahá and mahín are not common, but are inflected in several cases; máhi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatrám: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the dat. nas. abhī . . . tatānāma: pf. sb. of tan *stretch* (140, 1, p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally *in every manner* = *always* (cp. viśvāh in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyia: see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (— u —) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Pragr̥hya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (183, 3 b).

INDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Āryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the

thunderbolt (vájra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaṣṭr, being made of iron (āyasá), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of vájra, such as vájra-bāhu *bearing the bolt in his arm* and vajrín *wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (aṅkuśá).

Having a golden car, drawn by two tawny steeds (nāri), he is a car-fighter (rathesthā). Both his car and his steeds were fashioned by the Ṛbhus, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (Somapá) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of Vṛtra he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni's, appears to be Dyaus; but the inference from other passages is that he is Tvaṣṭr, the artificer among the gods. Agni is called Indra's twin brother, and Pūṣan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrāṇī. Indra is associated with various other deities. The Maruts (i. 35) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant accompanied by the Maruts* is characteristic of him. Agni is the god most often conjoined with him as a dual divinity. Indra is also often coupled with Varuṇa (vii. 86) and Vāyu, god of Wind, less often with Soma (viii. 48), Bṛhaspati (iv. 50), Pūṣan, and Viṣṇu.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as śakrá and śácivant *mighty*, śácipáti *lord of might*, śatákratu *having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vṛtra, but often also the serpent (áhi). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters Vṛtra who encompasses the waters, hence receiving the exclusive epithet *apsu-jit conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*párvata*, *giri*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ádri*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*údhara*), spring (*útsa*), cask (*kávandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*pūrbhīd*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rakṣases or the Āsuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma; he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghāvan bountiful* is almost exclusively his.

Besides the central myth of the Vṛtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the ear of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Panis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvāṣṭṛ. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (= Vṛtrahān) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

ii. 12. Metre: Triṣṭubh.

१ यो जात एव प्रथमो मनस्वान्
 देवो देवान्क्रतुना पर्यभूषत ।
 यस्त्वं शुष्माद्रोदसी अभ्यसेतां
 नृमणस्त्वं महा स जनास इन्द्रः ॥

यः । जातः । एव । प्रथमः । मनस्वान् ।
 देवः । देवान् । क्रतुना । परिऽअभूषत ।
 यस्त्वं । शुष्मात् । रोदसी इति । अभ्यसे-
 ताम् ।

नृमणस्त्वं । महा । सः । जनासः । इन्द्रः ॥

1 yó jātá evá prathamó mánasvān
 devó devān krátunā paryābhū-
 ṣat;
 yásya śuṣmād ródasī ábhyase-
 tāṃ
 nṛmṇásya mahná : sá, janāsa,
 Índraḥ.

*The chief wise god who as soon
 as born surpassed the gods in
 power; before whose vehemence the
 two worlds trembled by reason of
 the greatness of his valour: he,
 O men, is Indra.*

evá : see p. 224, 2. mánas-vān : note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (i. 160, 3) ; had the Sandhi of the word, however, been máno-vān it would have been analysed as mánasvān. devó devān : cp. i. 1, 5 c. paryābhūṣat : the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, *surpass* seems the most probable. Sāyaṇa explains it here as *encompassed with protection* ; in the AV. as *ruled over* ; in the TS. as *surpassed*. ródasī : the Praṇhya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ábhyasetām : ipf. of bhyas = bhī *be afraid of*, with abl. (p. 316, b). mahná : inst. of mahán *greatness* (cp. p. 458, 2). The refrain sá, janāsa, Índraḥ ends every stanza (except the last) of this hymn ; similarly víśvasmād Índra úttaraḥ ends all the twenty-three stanzas of x. 86.

२ यः पृथिवीं व्यथमानामदृहद्
 यः पर्वतान्कुपितान् अरम्णात् ।
 यो अन्तरिक्षं विममे वरीयो

यः । पृथिवीम् । व्यथमानाम् । अदृहद् ।
 अः । पर्वतान् । प्रऽकुपितान् । अरम्णात् ।
 यः । अन्तरिक्षम् । विऽममे । वरीयः ।

यो वामसंभ्रात जनास इन्द्रः । यः । वाम । असंभ्रात । सः । जनासः ।
इन्द्रः ॥

2 yāḥ pṛthivīm vyāthamānām *Who made firm the quaking*
ādmhad, *earth, who set at rest the agitated*
yāḥ pārvatān prākupitāṁ āram- *mountains; who measures out the*
nāt, *air more widely, who supported*
yó antárikṣam vimamé váriyo, *heaven: he, O men, is Indra.*
yó dyām āstabhnāt: sá, janāsa,
Índrah.

yás: note that every Pada of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. āramnāt: ipf. of ram *set at rest*. vimamé váriyas (cpv. of urú, 103, 2 a): here the cpv. is used predicatively, *extended so as to be wider*; cp. vi. 69, 5, where it is said of Indra and Viṣṇu: 'ye made the air wider and stretched out the spaces for us to live.' dyām: acc. of dyó *sky*. āstabhnāt: ipf. of stabh *prop*; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 3; 160, 4): cp. 213 d (p. 343).

३ यो हुत्वाहिमरिणात्सप्त सिन्धून् यः । हुत्वा । अहिम् । अरिणात् । सप्त ।
यो गा उदाजदपधा वलस्य । सिन्धून् ।
यो अरमनोरन्तरि जिजान यः । गाः । उतऽआजत् । अपधा । वलस्य ।
संवृक्समत्सु स जनास इन्द्रः ॥ यः । अरमनोः । अन्तः । अभिम । जिजान ।
समऽवृक् । समतऽसु । सः । जनासः । इन्द्रः ॥

3 yó hatváhim áriṇāt saptá sín- *Who having slain the serpent*
dhūn, *released the seven streams, who*
yó gā udājad apadhā Valāsya, *drove out the cows by the unclosing*
yó áśmanor antár agnīm jajāna, *of Vala, who between two rocks*
samvṛk samātsu: sá, janāsa, *has produced fire, victor in battles:*
Índrah. *he, O men, is Indra.*

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: *yó apó vavṛvāmsam Vṛtrám jaghāna who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gā udājad, āpa hí Valám vāh who drove out the cows, for he unclosed Vala*. *árināt*: ipf. of *ri* release. *saptá síndhūn*: the seven rivers of the Panjāb. *gās*: A. pl. of *gó* cow. *ud-ājat*: ipf. of *aj* drive. There is some doubt as to the exact interpretation of *apadhā*, a word that occurs here only. In form it can only be an I. s. of *apa-dhā* (cp. 97, 2). The parallel use of *āpa-vṛ* in ii. 14, 3 (quoted above) indicates that *apa-dhā* means the *unclosing* by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: *tvám Valásya gómató 'pāvar bílam thou hast unclosed the aperture of Vala rich in cows*. The form is explained by Durga, the commentator on the Nirukta, by *apadhānena* as meaning *udghāṭanena Valasya by the unclosing of Vala*. Śaṅkara interprets it as an irregularity for the abl. = *from the enclosure of Vala*. *Valásya*: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. *ásmanor antár*: between two clouds, according to Śaṅkara; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (*ádreh sūnūh*).

४ येनेमा विश्वा चर्वना कृतानि
यो दासं वर्णमधरं गुहाकः ।
शुद्धीव यो जिगीवा लचमादद्
अर्यः पुष्टानि स जनास इन्द्रः ॥

येन । इमा । विश्वा । चर्वना । कृतानि ।
यः । दासम् । वर्णम् । अधरम् । गुहा ।
अकरित्यकः ।
शुद्धीऽइव । यः । जिगीवान् । लचम् ।
आदत् ।
अर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

4 yēnemā víśvā cyávanā kṛtāni,
yó dāsam vārṇam ádharam gú-
hākah;

By whom all things here have
been made unstable, who has made
subject the Dāsa colour and has

śvaghnīva yó jigivāṁ lakṣām made it disappear; who, like a
 ādaḥ winning gambler the stake, has
 aryāḥ puṣṭāni: sá, janāsa, taken the possessions of the foe: he,
 Indrah. O men, is Indra.

imā víśvā: all these things, that is, all things on earth. cyávanā is used predicatively after kṛtāni, just as ádharam is in b after ákar; cp. iv. 30, 22: yás tá víśvāni cicyuṣé who hast shaken the whole world. dāsam vārṇam: the non-Aryan colour (= kṛṣṇam vārṇam), the aborigines; note the difference of accent in the substantive dāsá and the adj. dāsa. ákar: root ao. of kṛ (148, 1 b), to be construed with both ádharam (make inferior = subject) and gūhā (put in hiding = cause to disappear, drive away). When a final Visarjaniya in the Samhitā text represents an etymological r, this is indicated in the Pada text by putting iti after the word and repeating the latter in its pause form: ákar ity ákaḥ. jigivāṁ: pf. pt. of ji win (139, 4); on the Sandhi see 40, 8. Since the normal metre requires 00 - after the caesura (p. 441, top), this word was here perhaps metrically pronounced jigivāṁ as it came to be regularly written in B. ādaḥ: irr. a ao. (147 a 1) from dā give; though not analysed in the Pada text, it must owing to the sense be = ā-ādaḥ has taken. aryās: gen of ari (99, 3); this word appears to be etymologically a Bv. = having no wealth (ri = rai), either for oneself (whence the sense needy, suppliant) or to bestow on others (whence the sense niggard, foe). [If a single meaning has to be given, devout is misleading, and suppliant should be substituted for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the Index, p. 473.]

यं सां पृच्छन्ति कुहं सेति घोरम् यम् । सः । पृच्छन्ति । कुहं । सः । इति ।
 उत्तेमाङ्गर्नेषो अस्तीर्त्वेनम् । घोरम् ।
 सो अर्यः पुष्टीर्विजं इवा मिनाति उत्त । ईम् । आङ्गः । न । एषः । अस्ति ।
 अदक्षी धत्त स अनास इद्धः ॥ इति । एनम् ।
 सः । अर्यः । पुष्टीः । विजः इव । आ ।
 मिनाति ।
 अत । अक्षी । धत्त । सः । अनासः । इद्धः ॥

5 yám smā prchānti kúha séti ghorám, utém āhur náišó astíti enam ; só 'ryáh puṣṭīr vija ivā mināti. śrád asmai dhatta : sá, janāsa, Índrah.	<i>The terrible one of whom they ask 'where is he', of whom they also say 'he is not'; he diminishes the possessions of the niggard like the (player's) stake. Believe in him: he, O men, is Indra.</i>
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smā (p. 250) is metrically lengthened, the second syllable of the Pada favouring a long vowel (p. 441, top). prchānti: pr. of prach. séti for sá iti: the irr. contraction of sá with a following vowel is common (48 a). Im anticipates enam: see p. 220. āhur: pf. of ah say, 139, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. só aryás: the initial a, though written, should be dropped; otherwise the irr. contraction vijevá is just possible, but u — for uu following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: á mināti to ádat; aryáh puṣṭīh to áryáh puṣṭāni; vijah to lakṣám. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghníva kṛtnúr vija áminānā *diminishing it as a skilful gambler the stakes*. mināti: pr. of mī damage. śrád dhatta (2. pl. ipv. of dhā) believe, with dat. (200 A. 1 e). The Padas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

ई यो रध्रस्य चोदिता यः कृशस्व यो ब्रह्मणो नार्धमानस्व कीरिः । युक्तयाव्यो योऽविता सुशिप्रः सुतसीमस्व स जनास इन्द्रः ॥	यः । रध्रस्य । चोदिता । यः । कृशस्व । यः । ब्रह्मणः । नार्धमानस्व । कीरिः । युक्तयाव्यः । यः । अविता । सुशिप्रः । सुतसीमस्व । सः । जनासः । इन्द्रः ॥
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6 yó radhrásya coditá, yáh kṛśá- sya, yó brahmáṇo nádhamaṇasya kiráh:	<i>Who is furtherer of the rich, of the poor, of the suppliant Brahmin singer; who, fair-lipped, is the helper of him that has pressed Soma</i>
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yuktágrāvṇo yó avitá súśipráh and has set to work the stones : he,
 sutásomasya : sá, janāsa, ín- O men, is Indra.
 drah.

coditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show; while avitá governs that of c. su-śiprás : Bv. cd., p. 455, c a. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive *tauny*, hári-śipra being parallel to hári-śmaśāru *tauny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches; it could not well mean *jaws* which are hánū. yuktá-grāvṇas : of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्याश्वासः प्रदिशि यस्त्वा गो यस्त्वा अश्वासः । प्रदिशि । यस्त्वा गोः ।
 यस्त्वा यामा यस्त्वा विश्वे रथासः । यस्त्वा । यामाः । यस्त्वा । विश्वे । रथासः ।
 यः सूर्यं य उषसं जज्ञान यः । सूर्यम् । यः । उषसम् । जज्ञान ।
 यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥
 7 yásyāśvāsaḥ pradīśi, yásya In whose control are horses, kine,
 gāvo, clans, all chariots; who creates the
 yásya grāmā, yásya víśve rá- sun, the dawn; who is the guide
 thāsaḥ; of the waters: he, O men, is
 yáḥ sūriam, yá uśasaṁ jajāna; Indra.
 yó apām netā : sá, janāsa, ín-
 drah.

uśasaṁ : often also uśāsaṁ ; du. N. A. uśāsā and uśāsā ; N. pl. uśāsas and uśāsas ; see 83, 2 a, f. n. 1.

८ यं क्रन्दसी संयती विद्ध्यते यम् । क्रन्दसी इति । संयती इति सम
 परेऽवरे उभया अमित्राः । ऽयती । विद्ध्यते इति विद्ध्यते ।
 समानं चिद्रथमातस्त्रिवासा परे । अवरे । उभयाः । अमित्राः ।
 नाना हवते स जनास इन्द्रः ॥ समानम् । चित् । रथम् । आतस्त्रिवासा ।
 नाना । हवते इति । सः । जनासः । इन्द्रः ॥

yām krāṇdasī samyati vihvā-	Whom the two battle-arrays,
yete,	coming together, call upon diver-
pārē āvara ubhāyā amitrah;	gently, both foes, the further and
samānām cid rātham ātasthi-	the nearer; two having mounted
vāmsā	the self-same chariot invoke him
nānā havete: sá, janāsa, īn-	separately: he, O men, is Indra.
draḥ.	

sam-yatī: pr. pt. du. n. of sám-i go together. vi-hvāyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = *call on variously*; cp. i. 102, 5. 6: nānā hí tvā hávamānā jánā imé *these men calling on thee (Indra) variously*; and átha jánā ví hvayante siṣāsávaḥ *so men call on thee variously, desiring gains*. pārē 'vara: must be read pārē āvara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pada explains krāṇdasī: ubhāyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sayana, *the superior and the inferior*. samānām contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

९ यस्मान् नृते विजयन्ते जनासो	यस्मात् । न । नृते । विजयन्ते । जनासः ।
यं युध्यमाना अवसे हवन्ते ।	यम् । युध्यमानाः । अवसे । हवन्ते ।
यो विश्वस्व प्रतिमानं बभूव	यः । विश्वस्व । प्रतिमानम् । बभूव ।
यो अच्युतच्युत जनास इन्द्रः ॥	यः । अच्युतच्युत । सः । जनासः । इन्द्रः ॥

9 yāsmān narté vijāyante jánāso,	Without whom men do not
yām yūdhyaṁānā āvase hā-	conquer, whom they when fighting
vantu;	call on for help; who has been a
yó víśvasya pratimānam ba-	match for every one, who moves the
bhūva,	immovable: he, O men, is Indra.
yó acyutacyút: sá, janāsa,	
īndraḥ.	

ná rté: must be pronounced nárté (19 a). vi-jáyante: pr. of ji conquer. hávante: cp. vihváyete in 8 a. ávase: final dat. (p. 314, B 2). pratimānam: cp. iv. 18, 4: nahí nú asya pratimānam ásti antár jātésu utá yé jānitvāh for there is no match for him among those who have been born nor those who will be born. acyuta-cyút: cp. 4 a; also iii. 30, 4: tvām cyāváyann ácyutāni . . . cáyasi thou continuest shaking unshaken things.

- 10 यः शश्वतो महेनो दधानान् यः शश्वतः । महि । शनः । दधानान् ।
 अमन्यमानान् श्वी जघान् । अमन्यमानान् । श्वी । जघान् ।
 यः शर्धति नानुददाति शृध्यां यः शर्धति । न । अनुददाति । शृध्याम् ।
 यो दक्षीहन्ता स जनास इन्द्रः ॥ यः दक्षीः । हन्ता । सः । जनासः । इन्द्रः ॥

- 10 yāh śásvato máhi éno dádhanān Who slays with his arrow the
 ámanyamānāni chāruā jaghána; unexpected many that commit
 yāh śárdhate nānudádāti śrdh- great sin; who forgives not the
 yām, arrogant man his arrogance, who
 yó dásyor hantá: sá, janāso, slays the Dasru: he, O men, is
 índrah. Indra.

dádhanān: pr. pt. Ā. of dhā. The Sandhi of ān (39) is not applied between Pādas (cp. i. 35, 10 c). ámanyamānān: not thinking scil. that he would slay them; on the Sandhi of n + á, see 40, 1. śárvā: with his arrow (inst., p. 80); with his characteristic weapon, the vājra, he slays his foes in battle. jaghána: has slain (and still slays) may be translated by the present (218 A a). anu-dádāti: 3. s. pr. of ānu + dā forgive, with dat. (cp. 200 A f). dásyos: of the demon, a term applied to various individual demons, such as Sambara (11 a).

- ११ यः शश्वरं पर्वतिषु क्षियन्तं यः शश्वरम् । पर्वतिषु । क्षियन्तम् ।
 चत्वारिंशं शूरदन्तविन्दत । चत्वारिंशाम् । शूरदि । अनुदविन्दत ।
 श्रीजायमानं यो अहिं जघान् श्रीजायमानम् । यः । अहिम् । जघान् ।
 दानुं शयानं स जनास इन्द्रः ॥ दानुम् । शयानम् । सः । जनासः । इन्द्रः ॥

11 yāḥ Śāmbaram pārvateṣu kṣi- *Who in the fortieth autumn*
 yāntam *found out Śāmbara dwelling in*
 catvāriṃśyām śarādi anvā- *the mountains; who has slain the*
 vindat; *serpent as he showed his strength,*
 ojāyāmānam yó āhim jaghāna, *the son of Dānu, as he lay: he,*
 Dānum śāyānam: sá, janāsa, *O men, is Indra.*
 Índraḥ.

Śāmbara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yāntam: see note on i. 154, 2 d. catvāriṃśyām: that is, Indra found him after a very long search, as he was hiding himself. anvāvindat: ipf. of 2. vid find. The second hemistich refers to Indra's slaughter of Vṛtra. ojāyāmānam: cp. iii. 32, 11: āhann āhim pariśāyānam āraṇa ojāyāmānam *thou slewest the serpent showing his strength as he lay around the flood.* Dānum: this is strictly the name of Vṛtra's mother, here used as a metonymic = Dānava; cp. i. 32, 9: Dānuḥ śāye sahāvatsā ná dhenūḥ *Dānu lay like a cow with her calf* (i. e. Vṛtra). śāyānam: pr. pt. Á. of śī lie (134, 1 c).

१२ यः सप्तरेरिमवृषभकुविष्मान् यः । सप्तरेरिमः । वृषभः । तुविष्मान्
 अवाहजत्सर्वे सप्त सिन्धून् । अवऽअहजत् । सर्वे । सप्त । सिन्धून् ।
 यो रौहिणमस्फुरद्वज्राङ्गुर यः । रौहिणम् । अस्फुरत् । वज्राङ्गुः ।
 यामारोहन्तं स जनास इन्द्रः ॥ याम् । आरोहन्तम् । सः । जनासः । इन्द्रः ॥

12 yāḥ saptaráśmīr vṛṣabhás túvi- *The mighty seven-reined bull who*
 śmān *let loose the seven streams to flow;*
 avásrjat sártave saptá síndhūn; *who armed with the bolt spurned*
 yó Rauhiṇám ásphurad vājra- *Rauhiṇa as he scaled heaven: he,*
 bāhur *O men, is Indra.*
 dyām āróhantam: sá, janāsa,
 Índraḥ.

The term vṛṣabhá is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptá-ráśmīś:

14 yāḥ sunvāntam āvati, yāḥ pāc-
antam,
yāḥ śāmsantam, yāḥ śāsamā-
nām ūtī;
yāsya brāhma vārdhanam,
yāsya sómo,
yāsyedām rādhaḥ: sá, janāsa,
índraḥ.

*Who with his aid helps him that
presses Soma, him that bakes, him
that offers praise, him that has pre-
pared the sacrifice; whom prayer,
whom Soma, whom this gift
strengthens: he, O men, is Indra.*

sunvāntam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. śāsamānām: explained by Śaṅkara as stotram kurvāṇam offering a Stotra; by the Naighaṇṭuka, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as śamsamānam praising. ūtī: contracted inst. of ūtī (p. 80) to be construed with āvati; cp. i. 185, 4: āvasā āvantī helping with aid. vārdhanam: to be taken predicatively with each of the three subjects brāhma, sómas, rādhas, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yāsya being an objective gen. (p. 320, B 1 b). idām rādhas this gift = this sacrificial offering.

१५ यः सुन्वते पचते दुध्र आ चिद्
वाजं दर्दर्वि स किलीसि सत्यः ।
वयं ते इन्द्र विश्वहं प्रियासः
सुवीरासो विदयमावदेम ॥

यः । सुन्वते । पचते । दुध्रः । आ । चिद् ।
वाजम् । दर्दर्वि । सः । किलि । असि । सत्यः ।
वयम् । ते । इन्द्र । विश्वहं । प्रियासः ।
सुवीरासः । विदयम् । आ । वदेम ॥

15 yāḥ sunvaté pácate dudhrá á
cid
vājam dārdarṣi, sá kilāsi sat-
yāḥ.
vayām ta, Indra, viśváha pri-
yāsaḥ,
suvirāso vidātham á vadema.

*As he who, most fierce, enforces
booty for him that presses and him
that bakes, thou indeed art true.
We ever dear to thee, O Indra,
with strong sons, would utter divine
worship.*

This concluding stanza is the only one that does not end with the refrain sá, jánāsa, índraḥ. Instead, the poet, changing the from 3

to the 2. prs., substitutes at the end of b the words *sá kila asi satyāḥ as such thou art indeed true* = to be depended on (cp. note on *satyām* in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: *brhád vadema vidáthe suvīrāḥ we would, accompanied by strong sons, speak aloud at divine worship*. *á cid*: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dṛ*). *te*: gen. with *priyāsas* (p. 322, C). *vidátham*: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* *worship*, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in *Naighaṇṭuka*, iii. 17; cp. note on i. 85, 1.

RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niṣká*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Pr̥ni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*ísāna*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhvāms*), easily invoked and auspicious (*śivá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jālāsa*, *cooling*, and *jālāsa-bheṣaja*, *possessing cooling remedies*.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *śivá*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud cry*.

ii. 33. Metre: Triṣṭubh.

१ आ ते पितॄन्मॄतां सुस्रमेतु	आ । ते । पि॒त॒ः । म॒रु॒ताम् । सु॒स्र॒म् । ए॒तु ।
मा नः सूर्यस्य संदृशो युयोथाः ।	मा । नः । सूर्य॑स्य । स॒म॒द्दृ॒शः । यु॒यो॒थाः ।
अभि नो वीरो अर्वति क्षमेत	अ॒भि । नः । वी॒रः । अ॒र्व॑ति । क्ष॒मे॒त ।
प्र जायेमहि रुद्र प्रजामिः ॥	प्र । जा॒ये॒म॒हि । रु॒द्र । प्र॒जामिः ॥

1 ā te, pitar Marutām, sumnām	Let thy good will, O Father of
etu :	the Maruts, come (to us) : sever us
mā naḥ sūryasya samdṛśo yuyothāḥ.	not from the sight of the sun. May
abhi no vīró ārvati kṣameta;	the hero be merciful to us in regard
prā jāyemahi, Rudra, prajā-	to our steeds ; may we be prolific
bhiḥ.	with offspring.

pitar Marutām: the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda; in the latter case only the first syllable would be accented (p. 465, 18 a). *yuyothās*: 2. s. inj. *Ā.* of 2. *yu* separate, with irregular strong radical vowel (p. 144, a). *samdṛśas*: abl. 201 A 1. *vīrās* = Rudra, with change from 2. to 3. pers., as is often the case (cp. i. 85, 5 c). *ārvati abhi kṣameta* = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).

२ त्वाद्दत्तेभि रद्र श्तमेभिः । त्वाद्दत्तेभिः । रद्र । श्मत्तमेभिः ।
 श्तं हिमां अशीय भेषजेभिः । श्तम् । हिमाः । अशीय । भेषजेभिः ।
 व्यस्रद्वेषो वितरं बंहो वि । अस्त्र । द्वेषः । वितरम् । वि । बंहः ।
 व्यमीवाश्चातयस्वा विषूचीः ॥ वि । अमीवाः । चातयस्व । विषूचीः ॥

2 tvādattebhī, Rud^ara, śāmtame- *By the most salutary medicines*
 bhiḥ *given by thee, O Rudra, I would*
 śatām himā aśīya bheṣajēbhiḥ. *attain a hundred winters. Drive*
 vī asmād dvēṣo vitarām, vī *far away from us hatred, away*
 āmho, *distress, away diseases in all di-*
 vī āmivāś cātayasvā viṣūcīḥ. *rections.*

tvā-dattebhī: the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. śatām: on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya: root ao. op. \bar{A} . of aś (p. 171, 4). vī: the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām: adv. of the cpv. of vī farther (cp. út-tara) employed only with verbs compounded with vī. cātayasvā: ipv. \bar{A} . cs. of cat, with metrical lengthening of the final vowel. viṣūcīḥ: A. pl. f. of viṣvañc turned in various directions, is used predicatively like an adv.

३ श्रेष्ठो जातस्त्र रद्र श्रियासि श्रेष्ठः । जातस्त्र । रद्र । श्रिया । असि ।
 तवस्त्रमस्तुवसां वज्रबाहो । तवःस्तमः । तवसां । वज्रबाहो इति
 पर्षि णः पारमंहसः स्वस्ति वज्रबाहो ।
 विश्वा अमीतो रपसो युयोधि । पर्षि । नः । पारम् । बंहसः । स्वस्ति ।
 विश्वाः । अमिइतोः । रपसः । युयोधि ॥

3 śréṣṭho jātasya, Rud^ara, śri- *Thou art the best of what is born,*
 yāsi, *O Rudra, in glory, the mightiest of*
 tavāstamas tavāsām, vajrabāho. *the mighty, O wielder of the bolt.*
 pārṣi ṇaḥ pārām āmhasaḥ su- *Transport us to the farther shore*
 asti; *of distress in safety. Ward off*
 vīśvā abhiti rāpaso yuyodhi *all attacks of mischief.*

jātāsya : the pp. used as a n. collective noun = *that which has been born, creation*. **vajra-bāho** : it is only here that this specific epithet of Indra is applied to any other deity; the voc. o of u stems is regularly treated as Pragrhya by the Pada text, but not in the Samhita text (where for instance **vāyav ā** and **vāya ukthébbhiḥ** are written). **pārṣi** : from **pr** take across, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). **nas** : initial n cerebralized even in external Sandhi (65 A c). **pāram** : acc. of the goal (197 A 1). **svastī** : this word is not analysed in the Pada text (like **sumatī**, &c.) because **asti** does not occur as an independent substantive; here it is a shortened form of the contracted inst. **svastī** (p. 80, n. 2); it is several times used in the sense of a final dat. = **svastāye**. **abhītis** : = **abhi itis**, hence the Svarita (p. 464, 17, 1 c); Sandhi, 47. **yuyodhi** : 2. s. ipv. of **yu separate**, with irr. strong radical vowel (p. 144, a).

४ मा त्वां रुद्र चुक्रुधाम् नमोमिर् मा । त्वा । रुद्र । चुक्रुधाम् । नमः॥भिः ।
 मा दुष्टुती वृषभ मा सहती । मा । दुः॥सुती । वृषभ् । मा । स॥हती ।
 उन्नी वीराँ अर्पय भेषजमिर् उत् । नः । वीरान् । अर्पय । भेषजभिः ।
 भिषक्तं त्वा भिषजां शृणोमि ॥ भिषक्॥तमम् । त्वा । भिषजाम् । शृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā *May we not anger thee, O Rudra,*
 nāmobhir, *with our obeisances, nor with ill*
 mā dūṣṭutī, vṛṣabha, mā sā- *praise, O bull, nor with joint*
 hūtī *invocation. Raise up our heroes*
 in no vīrāṃ arpayā bheṣajé- *with remedies: I hear of thee as*
 bhir : *the best physician of physicians.*
 bhiṣāktamaṃ tvā bhiṣājāṃ śr-
 ñomi.

cukrudhāma : this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pcl. **mā**, which is employed with inj. forms only (180), decides the question. **nāmobhis** : that is, with ill or inadequate worship; cp. **dūṣṭutī** in b; the latter form is a contracted inst. (p. 80); on

the internal Sandhi of this word see 43, 3 a. *sāhūti*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *ūd arpayā*: cs. of *ūd* १ (p. 197, irr. 1) = *raise up, strengthen*. *bhiṣājām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śṛṇomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीमभिर्हवते यो हविर्भिर्
अव स्तोमेभि रुद्रं दिषीय ।
ऋदूदरः सुहवो मा नो अस्मै
बभ्रुः सुशिप्रो रीरधन्नायै ॥

हवीमऽभिः । हवते । यः । हविऽभिः ।
अव । स्तोमेभिः । रुद्रम् । दिषीय ।
ऋदूदरः । सुहवः । मा । नः । अस्मै ।
बभ्रुः । सुशिप्रः । रीरधत् । मन्नायै ॥

5 *hávīmabbhir hávate yó havír- bhīr,* Rudra who is called on with invocations and with oblations, I
áva stómebbhī Rudráram diṣīya : would appease with songs of praise:
ṛdūdāraḥ suhávo mā no asyái may he, the compassionate, easy
babhrūḥ susípro rīradhan ma- nāyai. to invoke, ruddy brown, fair-lipped, not subject us to that jealousy of his.

hávīman: from *hū* *call*, but *havis* from *hu* *sacrifice*. *áva diṣīya*: s ao. op. *Ā.* of *dā* *give* (144, 3). *ṛdūdāras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdū-udāra* or *ṛdū-dāra* (the former is the view of Yaska who explains it as *mṛdū-udara*); for *ṛdū-pā* and *ṛdū-vṛdh* are separated and *dara* is separated in *puṣam-dará*. Both this word (according to the former analysis) and *su-háva* are Bv. (p. 455, ca). *babhrús*: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śípras*: see note on ii. 12, 6 c. *rīradhat*: inj. red. ao. of *randh*. *asyái manāyai*: that is, Rudra's well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take *hávate* in a ps. sense (= *hūyate* according to Sāyana). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

इ उन्मा ममन्द वृषभो मरुत्वान् उत । मा । ममन्द । वृषभः । मरुत्वान् ।
 त्वचीयसा वयसा नाधमानम् । त्वचीयसा । वयसा । नाधमानम् ।
 घृणीव छायांरपा अशीया वृष्टिऽइव । छायां । अरपाः । अशीय ।
 विवासेयं रुद्रस्व सुम्नम् ॥ आ । विवासेयम् । रुद्रस्व । सुम्नम् ॥

6 ūn mā mamanda vṛṣabhó Ma- The bull accompanied by the
 rútvān Maruts has gladdened me, the sup-
 tvākṣīyasā váyasā nādhama- pliant, with his most vigorous force.
 nam. I would unscathed attain shade in
 ghr̥ṇīva chāyām arapā aśīya : heat as it were : I would desire to
 ā vivāseyaṁ Rud^arāsya sum- win the good will of Rudra.
 nām.

ūd . . . mamanda : pf. of mand (nasalized form of mad) gladden ; intransitive, *be glad*, in *Ā.* only. ṛṣabhās : Rudra. Marútvān : though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra ; on the Sandhi see 40, 2. ghr̥ṇīva has been much discussed. The only natural explanation (following the Pada text) is ghr̥ṇi iva, taking ghr̥ṇi as a contracted inst. f. (p. 80) expressing either cause = *by reason of heat* (199 A 3) or time = *in heat* (199 A 5) ; Sāyana's explanation is ghr̥ṇī iva *like one heated by the rays of the sun* ; but a word ghr̥ṇin N. ghr̥ṇī does not occur, and the accent is wrong. For the simile cp. vi. 16, 38 : ūpa chāyām iva ghr̥ṇer'āganma śárma te vayām *we have entered thy shelter like shade* (protecting) *from heat* (p. 317, 2). aśīya : see 2 b ; on the Sandhi of the final vowel of the Pada, cp. i. 160, 4 c. ā vivāseyaṁ : op. ds. of van *win*.

७ क्वपि स्व ते रुद्र मृक्याकुर् क्व । स्वः । ते । रुद्र । मृक्याकुः ।
 हस्तो यो अस्ति भेषजो जलापः । हस्तः । यः । अस्ति । भेषजः । जलापः ।
 अपमर्ता रपसो देव्यस्त्रा अपमर्ता । रपसः । देव्यस्त्र ।
 भी नु मा वृषभ चक्षमीथाः ॥ अभि । नु । मा । वृषभ । चक्षमीथाः ॥

7 kúa syá te, Rudra, mṛṣayákur
hásto yó ásti bheṣajó jálāṣaḥ ?
apabhartá rápasó dáiviasya
abhí nú mā, vṛṣabha, cakṣam-
īthāḥ.

*Where, O Rudra, is that merciful
hand of thine which is healing and
cooling? As remover of injury
coming from the gods, do thou, O
Bull, now be compassionate towards
me.*

kvaí sya: see p. 450, b. bheṣajás is an adj. here and in one other passage; otherwise it is a n. noun meaning *medicine*. apabhartá: on the accent see p. 458, 9d. dáiviasya: *derived from the gods*, that is, such as is inflicted by Rudra himself; on the Sandhi of the final vowel, cp. 6 c. abhí: final vowel metrically lengthened in the second syllable of the Pada, but not in 1 c. cakṣamīthās: 2. s. pf. op. of kṣam (p. 156, 3).

८ प्र बभ्रवे वृषभाय श्रुतिचे
महो महीं सुश्रुतिमीरयामि ।
नमस्वा कल्मलीकिनं नमोमिर्
गृणीमसि त्वेषं रुद्रस्व नाम ॥

प्र । बभ्रवे । वृषभाय । श्रुतिचे ।
महः । महीम् । सुश्रुतिम् । ईरयामि ।
नमस्व । कल्मलीकिनम् । नमः । मिः ।
गृणीमसि । त्वेषम् । रुद्रस्व । नाम ॥

8 prá babhráve vṛṣabhāya śvíticé
mahó mahīm suśrutīm īrayāmi
namasyá kalmalīkinam námo-
bhir.
gṛṇimási tveṣám Rudrásya
náma.

*For the ruddy-brown and whitish
bull I utter forth a mighty eulogy
of the mighty one. I will adore
the radiant one with obeisances.
We invoke the terrible name of
Rudra.*

prá . . . īrayāmi: an example of the prp. at the beginning, and the vb. to which it belongs at the end of a hemistich. śvíticé: D. s. of śvítýāñic (cp. 93). mahás: gen. s. m. of máh, beside the acc. s. f. of the same adj. (Sāyana: mahato mahatīm), *of the great one* (Rudra); cp. i. 1, 5 c. namasyá: according to the Pada this form has its final syllable metrically lengthened for namasyá, which is the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1. prs. is used both in the preceding

and the following Pada. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. gr̥ṇīmāsi: 1. pl. pr. of gr̥ sing (p. 138).

८ स्थिरेभिर्ङ्गैः पुरुरूपं उग्रो स्थिरेभिः । अङ्गैः । पुरुरूपः । उग्रः ।
 बभ्रुः शुक्रभिः पिपिशे हिरण्यैः । बभ्रुः । शुक्रभिः । पिपिशे । हिरण्यैः ।
 ईशानादस्य भुवनस्य भूरैः ईशानात् । अस्य । भुवनस्य । भूरैः ।
 न वा उ योषद्द्रादसुर्यम् ॥ न । वै । ऊं इति । योषत् । द्रात् ।
 असुर्यम् ॥

९ sthirébhir āṅgaiḥ pururūpa With his firm limbs, having
 ugró many forms, the mighty one, ruddy-
 babhrūḥ śukrēbhiḥ pipīṣe hira- brown, has adorned himself with
 nyaḥ. bright gold ornaments. From the
 īśānād asyā bhūvanasya bhūrer ruler of this great world, from
 nā vā u yoṣad Rudrād asuryām. Rudra, let not his divine dominion
 depart.

sthirébhir āṅgaiḥ : probably to be construed with pipīṣe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Sayana supplies yuktās furnished with firm limbs. pipīṣe: pf. A. of piś. īśānād: pr. pt. (agreeing with Rudrād) of īś rule over with gen. (202 A a); the pf. pt. is īśānā. bhūres: agreeing with bhūvanasya; cp. vii. 95, 2: cētanti bhūvanasya bhūreḥ taking note of the wide world (where bhūres could not agree with any other word); Sayana takes it with Rudrād. yoṣat: s ao. of yu separate (p. 162, 2; 201 A 1). asuryām: an examination of the occurrences of this word indicates that as an adj. it should be pronounced asuria, but as a substantive asuryā.

१० अहंन्विमर्षि सायकानि धन्वा- अहंन् । विमर्षि । सायकानि । धन्व ।
 हन्तिष्कं यजतं विश्वरूपम् । अहंन् । निष्कम् । यजतम् । विश्वरूपम् ।
 अहन्तिदं दयसे विश्वमवं अहंन् । इदम् । दयसे । विश्वम् । अर्भवम् ।
 न वा ओजीयो रुद्र तदसि ॥ न । वै । ओजीयः । रुद्र । तत् । असि ॥

- 10 árhān bibharṣi sāyakāni dhānva *Worthy thou bearest arrows and*
 árhān niṣkāṃ yajatām víśvárū- *bow; worthy thy adorable all-*
 pam; *coloured necklace; worthy thou*
 árhann idám dayase víśvam ábh- *wieldest all this force: there is*
 vam: *nothing mightier than thou, O*
 ná vā ójīyo, Rudara, tvád asti. *Rudra.*

bibharṣi: 2. s. pr. of bhr̥ bear; this pr. stem is much less common than that according to the first class, bhára. árhann: 52. idám: *this*, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. dā divide. Sāyana interprets idám dayase ábhvam as *thou protectest this very extensive (ábhvam) world*. tvád: abl. after cpv. (p. 317, 3).

- ११ स्तुहि श्रुतं गर्तसदं युवानं स्तुहि । श्रुतम् । गर्तसदम् । युवानम् ।
 मृगं न भिममुपहतमुग्रम् । मृगम् । न । भिमम् । उपहतम् । उग्रम् ।
 मृळा जरित्रे रुद्र स्तवानो मृळ । जरित्रे । रुद्र । स्तवानो ।
 ऽन्यं ते अस्मिन् वपन्तु सेनाः ॥ अन्यम् । ते । अस्मत् । नि । वपन्तु । सेनाः ॥

- 11 stuhī śrutām gartasādam yuvā- *Praise him, the famous, that sits*
 nam, *on the car-seat, the young, the*
 mṛgām ná bhīmām upahatnūm, *mighty, that slays like a dread*
 ugrām. *beast. O Rudra, being praised be*
 mṛḷā jaritṛe Rudra stāvāno: *gracious to the singer: let thy*
 anyām tē asmān ní vapantu *missiles lay low another than us.*
 sénāḥ.

yuvānam: other gods also, such as Agni, Indra, the Maruts, are spoken of as young. mṛgām ná bhīmām: cp. note on i. 154, 2 b; either a bull (vṛṣabhó ná bhīmāḥ vi. 22, 1) or a lion (simhó ná bhīmāḥ, iv. 16, 14) may be meant. mṛḷā: ipv. of mṛḍ; with dat., p. 311, f. stāvānas: here, as nearly always, in a ps. sense. asmād: abl. with anyā, p. 317, 3. sénās: that this word here means missiles is rendered probable by the parallel passage VS. 16, 52: yās te sahasraṃ hetāyo 'nyām asmān ní vapantu tāḥ *may those thousand missiles of thine lay low another than us*.

१२ कुमारश्चित्पितरं वन्दमानं
प्रति नानाम रुद्रोपयन्तम् ।
भूरैर्दातारं सत्पतिं गृणीषि
स्तुतस्त्वं भेषजा रास्यस्मि ॥

कुमारः । चित् । पितरम् । वन्दमानम् ।
प्रति । नानाम् । रुद्र । उपयन्तम् ।
भूरैः । दातारम् । सत्पतिम् । गृणीषि ।
स्तुतः । त्वम् । भेषजा । रासि । अस्मि इति ॥

- 12 kumārās cit pitāraṃ vādamā- *A son bows towards his father*
nam *who approving approaches him, O*
prāti nānāma Rud^aropayāntam. *Rudra. I sing to the true lord,*
bhūrer dātāraṃ sātpatim grṇīṣe: *the giver of much: praised thou*
stutās tuām bheṣajā rāsi asmé. *givest remedies to us.*

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Śaṅkara (pratinato 'smi *I have bowed down to*) and several translators in treating nānāma as 1. s. pf., which in the RV. could only be nanama (p. 149, n. 1). nānāma: = pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. grṇīṣe: an irr. form of the 1. s. Ā. of gr̥ sing. asmé: dat., p. 104; 200 A 1.

१३ या वो भेषजा मरुतः शुचीनि या । वः । भेषजा । मरुतः । शुचीनि ।
या शन्तमा वृषणो या मयोसु । या । शमन्तमा । वृषणः । या । मयःसु ।
यानि मनुरवृणीता पिता नस यानि । मनुः । अवृणीत । पिता । नः ।
ता शं च योश्च रुद्रस्त्वं वरिम ॥ ता । शम् । च । योः । च । रुद्रस्त्वं । वरिम ॥

- 13 yā vo bheṣajā, Marutaḥ, śūcīni, *Your remedies, O Maruts, that*
yā śāntamā, vṛṣaṇo, yā mayo- *are pure, that are most wholesome,*
bhū, *O mighty ones, that are beneficent,*
yāni Mānura vṛṇītā, pitā nas: *that Manu, our father, chose: these*
tā śānta ca yōś ca Rud^arāsya *and the healing and blessing of*
vaśmi. *Rudra I desire.*

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhú:** the short form of the N. pl. n. (p. 82, n. 7, and p. 88, d). **Mánus:** the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **ávr̥ṇitā:** 3. s. ipf. **Ā.** (with metrically lengthened final vowel) of 2. **vr̥** choose. **sám, yós:** these words are frequently used in combination, either as adverbs or substantives.

१४ परिं णो हेति रुद्रस् वृज्याः परिं । नः । हेतिः । रुद्रस् । वृज्याः ।
 परिं त्वेस् दुर्मतिर्मही गात । परिं । त्वेस् । दुःमतिः । मही । गात ।
 अवे स्थिरा मघवत्स्नुष्व अवे । स्थिरा । मघवत्स्नुष्व ।
 मीढसोकाय तनयाय मृळ ॥ मीढः । तोकाय । तनयाय । मृळ ॥

14 pári ṇo hetí Rudráśya vr̥jyāḥ, *May the dart of Rudra pass us*
 pári tveśásya durmatir mahí *by, may the great ill will of the*
 gāt. *terrible one go by us: slacken thy*
 áva sthirā maghávadbhyas ta- *firm (weapons) for (our) liberal*
 nuṣva; *patrons; O bounteous one, be merci-*
 mīdhvas, tokāya tánayāya mṛḷa. *ful to our children and descendants.*

vr̥jyās: 3. s. root ao. pres. (p. 172 a) of **vr̥j** twist. **gāt:** root ao. inj. of **gā** go. **maghávadbhyas:** the I. D. Ab. pl. of **maghávān** are formed from the supplementary stem **maghávānt** (91, 5). **áva tanuṣva sthirā:** *relax the taut*, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to **mṛḷa** *be merciful to* (p. 311 f). **mīdhvas:** voc. of the old unreduplicated pf. pt. **mīdhvāms**, cp. p. 66; 157 b (p. 182). **mṛḷa:** = **mṛḷa**, p. 437, a 9.

१५ एवा बन्धो वृषम चिकितान् एव । बन्धो इति । वृषम । चिकितान् ।
 यथा देव न हृणीषि न हंसि । यथा । देव । न । हृणीषि । न । हंसि ।
 हवनश्रुतो रुद्रेह बोधि हवनश्रुत । नः । रुद्र । इह । बोधि ।
 बृहदेम विदथे सुवीराः ॥ बृहत् । वदेम । विदथे । सुवीराः ॥

2 imāṃ sū asmai hṛdā ā sūtaṣ- *We would verily utter from our*
 tāṃ *heart this well-fashioned hymn for*
 māntram vocema: kuvīd asya *him. Perchance he will take note*
 védāt? *of it. The Son of Waters, the lord,*
 Apām nāpād, asurīasya mahná, *by the greatness of divine dominion,*
 vísvāni aryó bhūvanā jajāna. *has created all beings.*

hṛdā ā: this expression occurs several times, e.g. iii. 39, 1: matir hṛdā ā vacyāmānā a prayer welling from the heart. sūtaṣṭam well-fashioned, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 13 b. asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac: cp. 200, 1 c. védāt: 8. s. pr. sb. of vid know, with gen., cp. 202 A c. asuryāsa: see p. 451, 6.

३ समन्या यन्त्युप यन्त्यन्याः सम । अन्याः । यन्ति । उप । यन्ति ।
 समानसूर्वे नद्यः पृणन्ति । अन्याः ।
 तमू शुचिं शुचयो दीद्विवांसम समानम् । ऊर्ध्वम् । नद्यः । पृणन्ति ।
 अपां नपातं परि तस्थुरापः ॥ तम् । ऊर् इति । शुचिम् । शुचयः । दीद्वि
 वांसम् ।
 अपाम् । नपातम् । परि । तस्थुः । आपः ॥

3 sām anyā yānti, ūpa yanti *While some flow together, others*
 anyāḥ: *flow to (the sea): the streams fill*
 samānām ūrvām nadīḥ pṛ- *the common receptacle; him the*
 ṇanti. *pure, the shining Son of Waters,*
 tām ū śúcim śúcayo dīdivām- *the pure waters stand around.*
 sam
 Apām nāpātam pāri tāsthur
 āpaḥ.

yānti: accented because of the antithesis expressed by anyāḥ—anyāḥ, the first vb. then being treated as subordinate (see p. 468 β). ūrvām: = ocean. samānām: common, because all streams flow into it. nadyās: cp. asuryāsa in 2 c. pṛṇanti: from pṛ fill

ū : u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). *dīdivāmsam* : pf. pt. of *dī shine*, with lengthened red. vowel (139, 9) and shortened radical vowel; the sense is illustrated by 4 d. *pāri tasthur* : = *they tend him*.

४ तमस्त्रैरा युवतयो युवानं तम् । अस्त्रैराः । युवतयः । युवानम् ।
 मर्मृज्यमानाः परिं यन्त्यापः । मर्मृज्यमानाः । परिं । यन्ति । आपः ।
 स सुक्नेभिः शिक्नेभि रेवदस्त्रैः सः । सुक्नेभिः । शिक्नेभिः । रेवत् । अस्त्रैः
 दीदार्यानिध्नो घृतनिर्निगप्सु ॥ इति ।
 दीदायं । अग्निध्नः । घृतनिर्निगप्सु । अपः सु ॥

4 *tām āsmerā yuvatāyo yūvānam* Him, the youth, the young
marmṛjyāmānāḥ pāri yanti ā- maidens, the waters, not smiling,
paḥ : making him bright surround : he
sā śukrēbhīḥ śīkvabhī revād with clear flames shines bounti-
asmé fully on us, without fuel in the
dīdāyānidhmóghṛtānirṇigapsú. waters, having a garment of ghee.

āsmerās : it is somewhat uncertain what is the exact sense here implied ; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. *yūvānam* : a term applied to Agni in several passages. *marmṛjyāmānās* : the vb. *mṛj* is often used of making Agni bright, with ghee, &c. *śīkvabhī* : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhī* is separated in the Pada text, it is not so in *śukrēbhī* because *śukre* is not a stem. *asmé* : dat. *Pragṛhya*, 26 c. *dīdāya* : 3. s. pf. of *dī shine*, with long red. vowel (139, 9). *an-idhmās* : accent, p. 455 c a ; cp. x. 30, 4 : *yó anidhmó dīdayad apsú antār* who shone without fuel in the waters. *ghṛtānirṇik* : an epithet otherwise applied only to Agni and (once) to the sacrifice (*yajñá*) : note that the second member appears in the Pada text as *nirṇik*, in accordance with the analysis *niḥ-nik* when the word occurs uncompounded.

- ५ अस्मै तिस्रो अय्यथाय नारीरु अस्मै । तिस्रः । अय्यथाय । नारीः ।
 देवाय देवीर्दिधिषन्ति । देवाय । देवीः । दिधिषन्ति । अन्नम् ।
 कृता इवोप हि प्रसृज्ये अप्सु कृताः इव । उप । हि । प्रसृज्ये । अप्सु ।
 स पीयूषं धयति पूर्वसूनाम् ॥ सः । पीयूषम् । धयति । पूर्वसूनाम् ॥

- 5 *asmāi tisorō avyathāya nārīr* On him, the immovable god, three
devāya devīr didhiṣanti ānnam : divine women desire to bestow food :
kṛtā ivōpa hī prasarsré apsū ; for he has stretched forth as it were
sā piyūṣam dhayati pūrvasū- to the breasts (?) in the waters : he
nām. sucks the milk of them that first
 bring forth.

tisorō devīḥ : the waters in the three worlds are probably meant ; in iii. 56,5 Agni is spoken of as having three mothers (*trimātā*), and three maidens of the waters (*yośanās tisorō āpyāḥ*) are there mentioned : they wish to feed him, while he desires to drink their milk. *didhiṣanti* : ds. of 1. *dhā* bestow : this is the usual form, while *dhīta* is rare. *kṛtās* : the meaning of this word, which occurs here only, is quite uncertain. *pra-sarsré* : 3. s. pr. int. of *sṛ*. *dhayati* : 3. s. pr. of 2. *dhā* suck. *pūrvasūnām* : i.e. *Apām napāt* is their first offspring ; cp. x. 121, 7 : *āpo janāyantīr Agnim the waters producing Agni*.

- ६ अश्वस्या च जनिमास्य च स्वरु अश्वस्य । अश्व । जनिम । अस्य । च । स्वरु ।
 द्रुहो रिषः संपृचः पाहि सूरिन । द्रुहः । रिषः । सप्सृचः । पाहि । सूरिन ।
 आमासु पृषे परो अप्रमृष्य आमासु । पृषे । परः । अप्रमृष्यम् ।
 नारातयो वि नशन्तानृतानि ॥ न । नारातयः । वि । नशन् । न । अनृतानि ॥

- 6 *āśvasya ātra jānimāsyā ca svār.* The birth of this steed is here
druhō riṣāḥ sampṛcaḥ pāhi and in heaven. Do thou protect
sūrīn. the patrons from falling in with
āmāsu pūṣū parō apramṛṣyām malice and injury. Him that is
nārātayo vī naśan nāntāni. not to be forgotten, far away in
 unbaked citadels, hostilities shall
 not reach nor falsehoods.

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. áśvasya: Agni is often spoken of as a steed. átra: *here*, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as súar; it is here a loc. without the ending i (see 82 c). pāhi: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampṛcas as well as the two preceding ablatives: *lit. protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). āmāsu: *in the unbaked*, i.e. natural (cloud) citadels. pūrṣū: loc. pl. of pūr, 82. parás: note the difference of accent between this adv. and the N. s. adj. páras *yonder, other*. naśat: inj. pr. of 3. naś *reach*.

७ ख आ दमे सुदुघा यस् धेनुः खे । आ । दमे । सुदुघा । यस् । धेनुः ।
 खधा पीपाय सुवन्नमत्ति । खधाम । पीपाय । सुभु । अन्नम् । अत्ति ।
 सो अपां नपादूर्जयन् प्रवन्तर् सः । अपाम् । नपात् । ऊर्जरन् । अप्सु ।
 वसुदेयाय विधत्ते वि भाति ॥ अन्नः ।
 वसुदेयाय । विधत्ते । वि । भाति ॥

7 svá ā dāme sudūghā yāsya *He, in whose own house is a cow*
 dhenūh, *yielding good milk, nourishes his*
 svadhām pīpāya, subhū ānnam *vital force, he eats the excellent*
 atti; *food; he, the Son of Waters, gather-*
 so 'pām nāpād ūrjāyann apsu *ing strength within the waters,*
 antár, *shines forth for the granting of*
 vasudéyāya vidhaté ví bhāti. *wealth to the advantage of the*
worshipper.

svá ā dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *sva-dhām* : this word is not analysed in the *Padapāṭha* of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pi* *swell*, with lengthened red. vowel (139, 9). *só apām* must be read as *sò 'pām* since a must here be metrically elided (21 a; p. 465, 17, 3). On *apsv àntár* see p. 450, 2 b [where *apsv àntaḥ* should be corrected to *apsv àntaḥ*]. *vidhaté* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasudháyāya* : dat. of purpose, *ibid.*, B 2. *ví bhāti* : here *Apām napāt* is thought of as the terrestrial *Agni* appearing on the sacrificial altar.

८ यो अप्सु शुचिना दैवेन
ऋतावाजस उर्विया विभति ।
वया इदम्या भुवनान्यस्य
प्र जायन्ते वीरुधश्च प्रजामिः ॥

यः । अप्सु । आ । शुचिना । दैवेन ।
ऋतवा । अजसः । उर्विया । विभति ।
वयाः । इत् । अन्या । भुवनानि । अस्य ।
प्र । जायन्ते । वीरुधः । च । प्रजामिः ॥

8 yó apsu á śúcínā dáivyena
ṛtāvajasra urviyá vibhāti :
vayá id anyá bhúvanāni asya
prá jāyante vírúdhāś ca prajā-
bhiḥ.

Who in the waters, with bright
divinity, holy, eternal, widely shines
forth : as offshoots of him other
beings and plants propagate them-
selves with progeny.

śúcínā dáivyena : = *divine brightness*. *ṛtāvā* : note that in the *Padapāṭha* the original short a is restored (cp. i. 160, 1). *vayás* : other beings are his offshoots because he produced them ; cp. 2 d : *vísvanī bhúvanā jajāna*. *prajābhis* : cp. ii. 33, 1, *prá jāyemahi prajābhiḥ*.

९ अपां नपादा ह्यस्यादुपस्थं
जिह्वानामूर्ध्वं विद्युतं वसानः ।
तस्य ज्येष्ठं महिमानं वहन्तीरु
हिरण्यवर्णाः परि यन्ति यद्भ्यः ॥

अपास । नपात् । आ । हि । अस्यात् । उप
स्थम् ।
जिह्वानास । ऊर्ध्वः । विद्युत्स । वसानः ।
तस्य । ज्येष्ठम् । महिमानम् । वहन्तीः ।
हिरण्यवर्णाः । परि । यन्ति । यद्भ्यः ॥

9 Apām nāpād ā hí ásthād upá-
sthām
jihmánām, ūrdhvó vidyútām
vásānāḥ.
tāsya jyēsthām mahimānam
vāhantīr,
hiraṇyavarṇāḥ pári yanti yah-
viḥ.

The Son of Waters has occupied the lap of the prone (waters), (himself) upright, clothing himself in lightning. Bearing his highest greatness, golden-hued, the swift streams flow around (him).

The lightning Agni is again described in this stanza. jihmánām ūrdhvāḥ: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmánām ūrdhvāḥ . . . upásthē he grows in them, upright in the lap of the prone. tāsya mahimānam his greatness = him the great one. hiraṇyavarṇās: because he is clothed in lightning. pári yanti: cp. 3 a and 4 b. yahvís: the meaning of the word yahvá, though it occurs often, is somewhat uncertain: it may be great (Naighaṇṭuka, Śaṅkara), or swift (Roth), or young (Geldner).

१० हिरण्यरूपः स हिरण्यसंदृग्
अपां नपात्सेदु हिरण्यवर्णः ।
हिरण्यचात्परि योर्नेर्निषदा
हिरण्यदा ददत्यन्नमस्मै ॥

हिरण्यरूपः । सः । हिरण्यसंदृक् ।
अपाम् । नपात् । सः । इत् । ऊं इति ।
हिरण्यवर्णः ।
हिरण्यचात् । परि । योर्नेः । निःसद्य ।
हिरण्यदाः । ददति । अन्नम् । अस्मै ॥

10 hiraṇyarūpaḥ, śa hiraṇyasam-
drg;
Apām nāpāt sēd u hiraṇyavar-
ṇāḥ;
hiraṇyáyāt pári yóner niśádyā,
hiraṇyadā dadati ánnam asmai.

He is of golden form, of golden aspect; this Son of Waters is of golden hue; to him (coming) from a golden womb, after he has sat down, the givers of gold give food.

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. sēd: 48 a. pári as a prp. here governs the abl. (176, 1 a). The golden source of Agni

may be the sun, as Durga thinks; thus the solar deity Savitr is spoken of as distinctively golden (cp. i. 35); but *hiranyāya yóni* may = *hiranyagarbhá* (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sāyana wishes to supply *rājate* after *niśādyā* = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, *niśādyā* referring to *asmai*: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of *niśādyā* (cp. 164, 1). *hiranyadās*: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the *ḍakṣiṇā* the sacrificial fee (x. 107, 2) it is said *hiranyadā amṛtatvām bhajante the givers of gold partake of immortality. dadati*: 8. pl. pr. act. of *dā* give (p. 125, f. n. 4). *ānnam*: the oblation (cp. 11 d). 294.592 67 29030

११ तदस्यानीकमुत चारु नामा-
पीच्यं वर्धते नृपुत्रपाम् ।
यमिन्वर्धते युवतयः समित्या
हिरण्यवर्णं घृतमन्नमस्य ॥

तत्। अस्मिन्। अनीकम्। उत। चारु। नाम।
अपीच्यम्। वर्धते। नृपुः। अपाम्।
यस्। इन्वर्धते। युवतयः। सम। इत्या।
हिरण्यवर्णम्। घृतम्। अन्नम्। अस्मिन् ॥

- 11 *tád asyā́nikam utá cáru náma* *That face of his and the dear*
apíciam vardhate náptur apám. *secret name of the Son of Waters*
yám indháte yuvatáyah sám *grow. Of him, whom, golden-*
itthá *coloured, the maidens kindle thus,*
híranysavarṇam : ghṛtám ánnam *ghee is the food.*
asya.

ánikam: the flaming aspect of Agni seen at the sacrifice. *apíc-*
yám: *secret*; cp. *gúhyam cáru náma* the dear secret name of Soma
(ix. 96, 16); *the secret name of the Son of Waters grows* means that the
sacrificial Agni, under his secret name of Son of Waters, grows in
the waters, cherished by them; another way of expressing what is
said in 4 and 7. The cadence of b is irregular, the last syllable but
one being short instead of long (cp. p. 440). *yuvatáyas*: the
waters (cp. 4 a). *sám*: the prp. after the vb. (p. 468, 20). *ghṛtám*
ánnam asya: cp. *ghṛtánirṇik* in 4 d and *subhv ánnam atti* in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अस्मै बहूनामवमाय सख्ये अस्मै । बहूनाम् । अवमाय । सख्ये ।
यज्ञैर्विधेम नमसा हविर्भिः । यज्ञैः । विधेम । नमसा । हविःभिः ।
सं सानु मार्ज्मि दिधिषामि विक्षीर् सम । सानु । मार्ज्मि । दिधिषामि । विक्षीः ।
दधाम्यन्नेः परि वन्द ऋग्भिः ॥ दधामि । अन्नेः । परि । वन्दे । ऋग्भिः ॥

12 asmāi bahūnām avamāya sá- To him the nearest friend of
khye many we offer worship with sacri-
yajñáir vidhema námasā havír- fices, homage, oblations: I rub
bhiḥ: bright (his) back; I support (him)
sām sānu mārjmi; dídhīṣāmi with shavings; I supply (him)
bilmair; with food; I extol (him) with
dádhami ánnaiḥ; pári vanda stanzas.
rgbhīḥ.

avamāya: lit. the lowest, that is, the nearest; bahūnām (accent, p. 458, 2 a): of many (gods). In iv. 1, 5 Agni is invoked as avamā and nédiṣṭha nearest; and in AB. i. 1, 1 Agni is called the lowest (avamā) of the gods (while Viṣṇu is the highest paramā), because he is always with men as the terrestrial fire. sām mārjmi: cp. marmarjyāmānās in 4 b; on the accent cp. i. 35, 9 c. The prp. sām may be supplied with the other two following verbs. dídhīṣāmi: pr. ds. of dhā put; accented as first word of a new sentence. bilmair: with shavings, to make the newly kindled fire flame up. ánnaiḥ: with oblations. dádhami: pr. of dhā put.

१३ स ई वृषाजनयत्तासु गर्भे सः । ईम् । वृषा । अजनयत् । तासु । गर्भम् ।
स ई शिशुर्धयति तं रिहन्ति । सः । ईम् । शिशुः । धयति । तम् । रिहन्ति ।
सो अपां नपादनमिक्षातवर्षो सः । अपाम् । नपात् । अनमिक्षातवर्षः ।
न्यख्येवह त्वा विविष ॥ अन्यख्येवह । त्वा । विविष ॥

- 18 sá im vīśājanayat tāsu gár- *He, the bull, generated in them*
 bham; *that germ; he, as a child, sucks*
 sá im śísur dhayati; tám rih- *them; they kiss him; he, the Son*
 anti; *of Waters, of unfaded colour,*
 sò 'pām nāpād ānabhimlāta- *works here with the body of*
 varṇo *another.*
 anyāsyevehá tanúā viveṣa.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. im anticipates gárbbham; him, that is, a son. tāsu: in the waters, as his wives. im in b = them, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hīraṇyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsya iva: of one who seems to be another, but is essentially the same. ihā: on earth, in the form of the sacrificial Agni.

- १४ अस्मिन्पदे परमे तस्मिन्वांसम् अस्मिन् । पदे । परमे । तस्मिन्वांसम् ।
 अध्वस्मिन्विश्वहा दीद्विवांसम् । अध्वस्मिन् । विश्वहा । दीद्विवांसम् ।
 आपो नष्टे घृतमज्जं वहन्तीः आपः । नष्टे । घृतम् । अजम् । वहन्तीः ।
 स्वयमत्नैः परि दीयन्ति यद्भीः ॥ स्वयम् । अत्नैः । परि । दीयन्ति । यद्भीः ॥

- 14 asmīn padé paramé tasthivām- *Him stationed in this highest*
 sam, *place, shining for ever with un-*
 adhvasmábhir viśváhā dīdivām- *dimmed (rays), the Waters, bringing*
 sam, *ghee as food to (their) son, swift,*
 āpo, náptre ghṛtām ānnaṃ váh- *themselves fly around with their*
 antīh, *robes.*
 svayám átkaiḥ pári dīyanti
 yahvīh.

padé paramé: in the abode of the aerial waters. adhvasmábhis: a substantive has to be supplied: flames or rays; cp. 4 c, śukrábhih

śīkvabhir didāya. nāptre: apām is omitted because āpas immediately precedes. ātkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári diyanti (dī fly); cp. pári yanti in 4 b and 9 d, and pári tasthur in 3 d.

१५ अयांसमग्ने सुचितिं जनाया-
यांसमु मघवद्भ्यः सुवृक्तिम् ।
विश्वं तद्भद्रं यदवन्ति देवा
बृहद्वदेम विदथे सुवीराः ॥

अयांसम् । अग्ने । सुचितिम् । जनाय ।
अयांसम् । ऊं इति । मघवद्भ्यः । सु
वृक्तिम् ।
विश्वम् । तत् । भद्रम् । यत् । अवन्ति ।
देवाः ।

बृहत् । वदेम । विदथे । सुवीराः ॥

15 áyāmsam, Agne, suksitīm jā-
nāya;
áyāmsam u maghávadbhyaḥ su-
vṛktīm:
vísvam tád bhadráṃ yád ávanti
devāḥ.
brhád vademā vidáthe suvīráḥ.

*I have bestowed, O Agni, safe
dwelling on the people; I have also
bestowed a song of praise on the
patrons: auspicious is all that the
gods favour. We would, with
strong sons, speak aloud at divine
worship.*

áyāmsam: 1. s. s ao. of yam. Agne: the sacrificial Agni is here addressed. jānāya: on (our) people, by means of this hymn. suvṛk-tīm: a hymn that will produce the fulfilment of their wishes. bhadráṃ: if a hymn finds favour with the gods, it will produce blessings. vademā: the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 23; and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

MITRĀ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yāṭayati, the people, and the epithet yāṭayāj-jana arraying men together appears to be peculiarly his. Savitr (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Aghi, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Triṣṭubh, 1-5; Gāyatrī, 6-9.

१ मि॒त्रो ज॒नान्या॒तयति॑ ब्रुवा॒णो	मि॒त्रः । ज॒नान् । या॒तय॒ति । ब्रुवा॒णः ।
मि॒त्रो दा॒धार पृथि॒वीमु॒त बाम् ।	मि॒त्रः । दा॒धार । पृथि॒वीम् । उ॒त । बाम् ।
मि॒त्रः कृ॒ष्टीर॒न्निमि॒षामि॑ च॒ष्टे	मि॒त्रः । कृ॒ष्टीः । अ॒निमि॒षा । अ॒मि । च॒ष्टे ।
मि॒त्राय॑ ह॒व्यं घृ॒तव॑ज्जु॒होत ॥	मि॒त्राय॑ । ह॒व्यम् । घृ॒तव॑त् । जु॒होत ॥

1 Mitró jánān yāṭayati bruvāṇó;	Mitra speaking stirs men; Mitra
Mitró dādhāra pṛthivīm utā	supports earth and heaven; Mitra
dyām;	regards the people with unwinking
Mitrāḥ kṛṣṭīrānīmīṣābhī caṣṭe:	eye: to Mitra offer the oblation
Mitrāya havyām ghṛtāvaj ju-	with ghee.
hota.	

yāṭayati: stirs to activity. bruvāṇas: by calling, that is, arousing them; cp. what is said of Savitr: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 88, 2). Sāyana interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrās in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i.e. Mitró bruvāṇāḥ. This Pāda occurs slightly modified in vii. 36, 2 as jānaṃ ca Mitró yatati bruvāṇāḥ. dādhāra: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pāda text (cp. i. 154, 4). dyām: acc. of dyó (102, 3). ánimishā: inst. of á-nimish; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 3. s. of cakṣ; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 3 a).

२ प्र स मित्रं मर्तो अस्तु प्रयस्वान् प्र । सः । मित्रं । मर्तैः । अस्तु । प्रयस्वान् ।
यस्तं आदित्यं शिञ्चति व्रतेन । यः । ते । आदित्यं । शिञ्चति । व्रतेन ।
न हन्यते न जीयते त्वोतो न । हन्यते । न । जीयते । त्वाऽऽकृतः ।
नेनमंहो अन्नोत्थन्ति न दूरात् ॥ न । एनम् । अंहः । अन्नोत्ति । अन्तितः ।
न । दूरात् ॥

2 prá sá, Mitra, mártō astu prā-
yasvān,
yás ta, Āditya, śikṣati vratēna.
ná hanyate, ná jīyate tvóto:
náśnam áṃho 'ánoty ántito ná
dūrāt.

Let that mortal offering obla-
tions, O Mitra, be pre-eminent who
pays obeisance to thee, O Āditya,
according to (thy) ordinance. He
who is aided by thee is not slain
nor vanquished: trouble reaches
him neither from near nor from far.

tvótas: tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-ūtas. The fourth Pāda has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— —) remains quite irregular (p. 440, 4 B).

- 5 mahām Ādityo nāmasopasādyo yātayājñano gr̥ṇatē suśévaḥ : tasmā etāt pānyatamāya juṣṭam agnāu Mitrāya havīr ā juhota.
- The great Āditya, to be approached with homage, stirring men, to the singer most propitious : to him most highly to be praised, to Mitra, offer in fire this acceptable oblation.*

mahām : 39. yātayājñanas : on the accent of governing cds. see p. 455 b. gr̥ṇatē : dat. of pr. pt. of gr̥ sing ; accent, p. 458, 8. juṣṭam : a pp. of juṣ enjoy, with shift of accent when used as an adj. meaning *welcome* (cp. p. 384). juhota : cp. note on 1 d.

- ६ मि॒च॒स्व॒ च॒र्व॒णी॒धृ॒तो॒ मि॒च॒स्व॒ । च॒र्व॒णि॒ऽधृ॒तः॒ ।
 ऽवो॑ दे॒व॒स्व॒ सान॑सि । च॒वः॒ । दे॒व॒स्व॒ । सान॑सि ।
 द्यु॒च॒ चि॒च॒त्र॒व॒स्त॒मम् ॥ द्यु॒च॒म् । चि॒च॒त्र॒वः॒ऽत॒मम् ॥

- 6 Mitrāya carṣaṇīdhṛto, ávo devāsyā sāsasi, dyumnām citrāśravastamam.
- Of Mitra, the god who supports the folk, the favour brings gain, (his) wealth brings most brilliant fame.*

carṣaṇīdhṛtas : the Pada text restores the metrically lengthened short vowel of carṣaṇi. -dhṛto 'vo : p. 465, 17, 3 ; cp. note on i. 1, 9 b. citrāśravastamam : see note on i. 1, 5 b.

- ७ अ॒भि॒ यो॒ म॒हि॒ना॒ दि॒वं॒ अ॒भि॒ । यः॒ । म॒हि॒ना॒ । दि॒वं॒म् ।
 मि॒त्रो॒ ब॒भू॒व॒ स॒प्र॒थाः॒ । मि॒त्रः॒ । ब॒भू॒व॒ । स॒ऽप्र॒थाः॒ ।
 अ॒भि॒ अ॒वो॑मिः पृ॒थि॒वी॒म् ॥ अ॒भि॒ । अ॒वः॒ऽमिः॒ । पृ॒थि॒वी॒म् ॥

- 7 abhī yō mahinā divam Mitro babhūva saprāthāḥ, abhī śrāvobhiḥ pṛthivīm :
- Mitra the renowned, who is superior to heaven by his greatness, superior to earth by his glories :*

abhī bhū surpass takes the acc. mahinā for mahimnā : 90, 2. divam : acc. of dyū, 99, 5 : cp. dyó, 102, 8. babhūva : the pf.

here is equivalent to a pr.; p. 342 a. In c babhūva must be supplied with the repeated prp.; cp. note on ii 33, 2. The cadence of c is irregular: - - - instead of - - -; cp. p. 438, 3 a.

८ मि॒चाय॑ प॒ञ्च ये॒मिरे॑	मि॒चाय॑ । प॒ञ्च । ये॒मिरे॑ ।
ज॒नां अ॒भिष्टि॑श्वसे ।	ज॒नाः । अ॒भिष्टि॑श्वसे ।
स दे॒वान्वि॒श्वान्वि॒भर्ति॑ ॥	सः । दे॒वान् । वि॒श्वान् । वि॒भर्ति॑ ॥

8 Mitráya páñca yemire
jánā abhiṣṭiśvase :
sá devān víśvān bibharti.

To Mitra, strong to help, the five
peoples submit : he supports all the
gods.

páñca jánāḥ : the five peoples, here = all mankind. yemire : 3. pl. pf. Á. of yam (see p. 150, f. n. 1). bibharti : 3. s. pr. P. of bhr̥. víśvān : this is the regular word for all in the RV. : its place begins to be taken by sárva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

९ मि॒त्रो दे॒वेष्वा॒युषु॑	मि॒त्रः । दे॒वेषु॑ । आ॒युषु॑ ।
ज॒नाय॑ वृ॒क्षव॑र्हिषे ।	ज॒नाय॑ । वृ॒क्षव॑र्हिषे ।
इ॒ष इ॒ष्टव्र॑ता अ॒कः ॥	इ॒षः । इ॒ष्टव्र॑ताः । अ॒क॒रित्य॑कः ॥

9 Mitró, devēṣu āyūṣu,
jánāya vṛkṣavarhiṣe
iṣa iṣṭávrata ākaḥ.

Mitra, among gods and mortals,
has provided food, according to the
ordinances he desires, for the man
whose sacrificial grass is spread.

iṣṭá-vratās : a Bv. agreeing with iṣas, food regulated by the ordinances which Mitra desires, i.e. to be eaten according to fixed rules.

BRĤASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Bráhmaṣas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few : he is sharp-horned and blue-backed ; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghāvan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmaṇas páti indicate that the first member is the genitive of a noun bṛh, from the same root as bráhmaṇ, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rígvēdic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Bṛhaspati in 10 and 11.

Metre: Triṣṭubh; 10 Jagatī

१ यस्सस्तम्बसहसा वि ज्मो अन्तान् यः । तस्सर्ष । सहसा । वि । ज्मः । अन्तान् ।
 बृहसतिस्त्रिषधस्थो रवेण । बृहसतिः । त्रिषधस्थः । रवेण ।
 तं प्रत्नास ऋषयो दीधानाः तम् । प्रत्नासः । ऋषयः । दीधानाः ।
 पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ पुरः । विप्राः । दधिरे । मन्द्रजिह्वम् ॥

1 yás tastāmbha sáhasā ví jmó ántān Bṛhaspati who occupying three
 seats with roar has propped asunder
 Bṛhaspátis triṣadhassthó ráveṇa, with might the ends of the earth,
 tām pratnása ṛṣayo dídhīnāḥ him, the charming-tongued, the
 puró víprā dadhire mandráji- ancient scers, the wise, pondering,
 hvam. placed at their head.

vi tastámbha : the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. **jmás :** gen. of **jmá** (97, 2). Pronounce **jmó antán** (p. 437 a 4). Cosmic actions like that expressed in a are ascribed to various deities. **Bṛhaspátis :** note that this cd. is not analysed in the Pada text, while its doublet **Bráhmaṇas páti** is treated as two separate words. **triṣadhasthás :** refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: *puróhitam Agniṃ náras triṣadhasthé sám idhire men have kindled Agni as their domestic priest in his triple seat*; on the accent see p. 455, 10 ca. **rávaṇa :** referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. **puró dadhire :** appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

१ धुनेतयः सुप्रकेतं मदन्तो	धुनःइत्ययः । सुऽप्रकेतम् । मदन्तः ।
बृहस्यते अभि ये नस्तत्सि ।	बृहस्यते । अभि । ये । नः । तत्सि ।
पूर्वन्तं हृप्रमदंश्चमूर्ध्वं	पूर्वन्तम् । हृप्रम् । अदंश्चम् । ऊर्वम् ।
बृहस्यते रचतादस्य योनिम् ॥	बृहस्यते । रचतात् । अस्व । योनिम् ॥

2 dhunétayaḥ supraketaṃ mād-
anto
Bṛhaspate, abhí yé nas tatasré
pṛśantaṃ sṛprám ádabdham
ūrvám;
Bṛhaspate, rákṣatād asya yó-
nim.

*Who with resounding gait, re-
joicing, O Bṛhaspati, for us have
attacked the conspicuous, variegated,
extensive, uninjured herd : O Bṛhas-
pati, protect its dwelling.*

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not, improbably the ancient priests, mentioned in 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. **mádantas :** being exhilarated with Soma. **tatasré :** 3. pl. pf. **Á.** of **tams shake**. **pṛśan-
tam :** perhaps in allusion to the dappled cows contained in it. **supraketaṃ :** *easy to recognise*, i.e. by their lowing, cp. i. 62, 3,

*Bṛhaspati found the cows; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Bṛhaspati to protect the recovered kine. Pāda c is a Dvipadā hemistich: see p. 443 a. rāk-
ṣatāt: 2. s. ipv. of rakṣ: on the accent see p. 467 A c.*

३ बृहस्पते चा परमा परावद् बृहस्पते । या । परमा । परावत् ।
अत आ तं अतस्यशो नि षेदुः । अतः । आ । ते । अतस्यशः । नि । सेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा तुभ्यम् । खाताः । अवताः । अद्रिदुग्धाः ।
मध्वः स्रोतन्ध्रमिती विरप्शम् ॥ मध्वः । स्रोतन्ति । अमितिः । विरप्शम् ॥

3 Bṛhaspate, yā paramā parāvād, O Bṛhaspati, that which is the
āta ā ta ṛtaspsāśo nī ṣeduh. farthest distance, from thence (com-
tūbhyam khātā avatā ādridug- ing) those that cherish the rite
dhā have seated themselves for thee.
mādhvaḥ śrotanti abhīto virap- For thee springs that have been
śām. dug, pressed out with stones, drip
superabundance of mead on all
sides.

āta ā nī ṣedur: cp. ii. 35, 10 c. ṛtaspsāśas: perhaps the gods;
or the ancient seers mentioned in 1 c and perhaps in 2: they have
come from the farthest distance and have seated themselves at the
Soma libation offered to thee. khātās... ādridugdhās: two figures
alluding to the streams of Soma, which flows in channels and is
pounded with stones. mādhvas: on this form of the gen. see
p. 81, f. n. 12.

४ बृहस्पतिः प्रथमं जार्यमानो बृहस्पतिः । प्रथमम् । जार्यमानः ।
महो ज्योतिषः परमे व्योमन् । महः । ज्योतिषः । परमे । विऽव्योमन् ।
सप्तस्त्रिंशुविजातो रवेण सप्तस्त्रिंशः । तुविऽजातः । रवेण ।
वि सप्तरश्मिरधमत्तमोसि ॥ वि । सप्तरश्मिः । अधमत् । तमोसि ॥

4 Bṛhaspatīḥ prathamam jāya- Bṛhaspati when first being born
māno from the great light in the highest

mahó jyótiṣaḥ, paramé víoman, *heaven, seven-mouthed, high-born,*
 saptáāsyas tuvijātó ráveṇa *with his roar, seven-rayed, blew*
 ví saptáraśmir adhamat tám- *asunder the darkness.*
 āmsi.

mahás: abl. of máh, agreeing with jyótiṣas (cp. 201 A 1). The Sun is probably meant; cp. ii. 35, 10 c. saptásyas in iv. 51, 4 is an epithet of Āngira (in iv. 40, 1 Bṛhaspati is Āngirasá); it is parallel to saptáraśmi, an epithet applied also once to Agni and once to Indra. ráveṇa: cp. 1 b and 5 b. ví adhamat: ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

५ स सुष्टुमा स चक्रता गणेन
 वलं कुरोज फलिगं रवेण ।
 बृहस्पतिरुस्रिया हव्यसूदः
 कनिक्रदद्वावशतीरदाजत ॥

सः । सुःसुमा । सः । चक्रता । गणेन ।
 वलम् । कुरोज । फलिगम् । रवेण ।
 बृहस्पतिः । उस्रियाः । हव्यसूदः ।
 कनिक्रदत् । वावशतीः । उत् । अजत् ॥

5 sá suṣṭubhā, sá fkvatā gaṇéna *He with the well-praising, jubilant*
 valám ruroja phaligám ráveṇa: *throng burst open with roar the*
 Bṛhaspátir usriyā havyasūdaḥ *enclosing cave: Bṛhaspati bellowing*
 kánikradad vávaśatīr úd ājat. *drove out the lowing ruddy kine*
that sweeten the oblation.

gaṇéna: the Āngirases, who in i. 62, 3 are associated with Indra and Bṛhaspati in the finding of the cows: Bṛhaspátir bhinád ádrim, vidád gāḥ: sám usriyābhir vávaśanta náraḥ *Bṛhaspati cleft the mountain, he found the cows; the heroes (= the Āngirases) roared with the ruddy kine.* phaligám: the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to *receptacle*: e. g. viii. 32, 25, yá udnāḥ phaligám bhinán, nyāk síndhūmr avāsrjaḥ *who (Indra) cleft the receptacle of water (and) discharged the streams downwards*; in three passages it is spoken of as being rent or pierced, and twice is associated with Vala; and in the Naighaṇṭuka it is given as a synonym of *megha cloud*. ráveṇa: with reference both to Bṛhaspati and the kine (cp. 5 d). havya-sūdas: that is, with milk. kánikradat: intv. pr. pt. of krand; cp. 173, 8; 174 b. vávaśatis: intv. pr. pt. of vās (cp. 174).

६ एवा पित्रे विश्वदेवाय वृष्णे	एव । पित्रे । विश्वदेवाय । वृष्णे ।
यज्ञैर्विधेम नमसा हविर्भिः ।	यज्ञैः । विधेम । नमसा । हविःभिः ।
बृहस्पते सुप्रजा वीरवन्तो	बृहस्पते । सुप्रजाः । वीरवन्तः ।
वयं स्वाम पतयो रचीणाम् ॥	वयम् । स्वाम । पतयः । रचीणाम् ॥

6 evā pitrē viśvādevāya vṛṣṇe	<i>Then to the father that belongs</i>
yajñāir vidhema, nāmasā, havir-	<i>to all the gods, the bull, we would</i>
bhiḥ.	<i>offer worship with sacrifices, obei-</i>
Bṛhaspate, suprajā vīravanto	<i>sance, and oblations. O Bṛhaspati,</i>
vayāṁ siāma pātayo rayīṇām.	<i>with good offspring and heroes we</i>
	<i>would be lords of wealth.</i>

evā: with final vowel metrically lengthened. The sense of the pcl. here is: *such being the case* (cp. 180). pitrē: Bṛhaspati. The term is applied to Agni, Indra, and other gods. vīravantas: that is, possessing warrior sons, cp. i. 1, 3 c. vayāṁ: this line occurs several times as the final Pāda of a hymn; cp. viii. 48, 13.

७ स इद्राजा प्रतिजन्यानि विश्वा	सः । इत् । राजा । प्रतिजन्यानि । विश्वा ।
मुष्मेण तस्यावमि वीर्येण ।	मुष्मेण । तस्यौ । अमि । वीर्येण ।
बृहस्पतिं यः सुमृतं विमर्ति	बृहस्पतिम् । यः । सुमृतम् । विमर्ति ।
वल्लूयति वन्दते पूर्वभाजम् ॥	वल्लूयति । वन्दते । पूर्वभाजम् ॥

7 sá id rájā prátijanyāni viśvā	<i>That king with his impulse and</i>
śūsmeṇa tasthāv abhī vīriṇa,	<i>his heroism overcomes all hostile</i>
Bṛhaspātim yaḥ sūbhṛtaṁ bi-	<i>forces, who keeps Bṛhaspati well-</i>
bhārti,	<i>nourished, honours him, and praises</i>
valgūyāti, vāndate pūrvabhā-	<i>him as receiving the first (portion</i>
jam.	<i>of the offering).</i>

abhī: the prp., as often, here follows the vb. sūbhṛtaṁ bibhārti: lit. *cherishes him as well-cherished* (predicative). All three verbs depend on yās, though the last two, as beginning a Pāda and a sentence, would even otherwise be accented. valgūyāti: note that this denominative is treated as a cd. in the Pāda text (cp. 175 A 1). pūrvabhājam: predicative.

८ स इत्थेति सुधितं श्रीकसि खे सः । इत् । चिति । सुधितः । श्रीकसि । खे ।
 तस्मा इत्ता पिवते विश्वदानीम् । तस्मै । इत्ता । पिवते । विश्वदानीम् ।
 तस्मै विशः स्वयमेवा नमन्ते तस्मै । विशः । स्वयम् । एव । नमन्ते ।
 यस्मिन्ब्रह्मा राजन्नि पुर्व एति ॥ यस्मिन् । ब्रह्मा । राजन्नि । पुर्वः । एति ॥

8 *sá it kṣeti súdhita ókasi své,* *That king dwells well-established*
tásmā ilā pivate víśvadānīm; *in his own abode, to him the conse-*
tásmāi víśaḥ svayám evā nam- *crated food always yields abun-*
ante, *dance; to him his subjects bow down*
yásmin brahmá rájani púrva éti. *of their own accord, with whom the*
priest has precedence.

kṣeti: from 1. *kṣi* possess or dwell. *sú-dhita*: this form of the pp. of *dhā* is still preserved as the last member of ods. (otherwise *hitá*); the word is explained as *su-hita* in the AB. *ókasi své*: cp. *své dáme* in i. 1, 8c. *ilā*: explained as *food* (*annam*) in AB. viii. 26, 7, and as *earth* (*bhūmī*) by Sayana. *yásmin rájani*: the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7 a it accompanies the corr. (*sá id rájā*). *púrva éti*: with reference to this line the AB. viii. 26, 9 remarks, *purohitam evaitad āha thus one calls him a Purohita*; cp. also AB. viii. 1, 5: *brahma khalu vai kṣatrāt pūrvam the Brāhmaṇa certainly precedes the Kṣatriya*.

९ अप्रतीतो जयति सं धनानि अप्रतिऽइतः । जयति । सम् । धनानि ।
 प्रतिजन्यान्तुत या सजन्या । प्रतिऽजन्यानि । उत । या । सऽजन्या ।
 अवस्ववे यो वरिवः कृणोति अवस्ववे । यः । वरिवः । कृणोति ।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

9 *ápratīto jayati sám dhánāni* *Unresisted he wins wealth both*
prátijanyāni utá yá sájanyā. *belonging to his adversaries and*
avasyáve yó varivaḥ kṛṇóti *to his own people. The king who*
brahmāṇe rájā, tám avanti de- *for the priest desiring (his) help*
vāḥ. *procures prosperity, him the gods*
help.

After the statement in 7 that the king who honours Brhaspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Brhaspati, also prospers.

jayati sám: prp. after the vb. (p. 285 f). dhánāni: he wins wealth both abroad and at home. avasyáve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

- १० इन्द्रश्च सोमं पिबतं बृहस्पति इन्द्रः । च । सोमम् । पिबतम् । बृहस्पतिः ।
 ऽस्मिन्ने मन्दसाना वृषण्वसू । अस्मिन् यज्ञे । मन्दसाना । वृषण्वसू इति
 आ वां विशन्तिन्दवः स्वामुवो वृषण्वसू ।
 ऽस्मे रयिं सर्ववीरं नि यक्षतम् ॥ आ । वाम । विशन्तु । इन्दवः । सुऽआमुवः ।
 अस्मे इति । रयिम् । सर्वेऽवोरम् । नि ।
 यक्षतम् ॥

- 10 *Indraś ca sōmaṃ pibatam, O Indra and Brhaspati, drink*
Brhaspate,
asmin yajñe mandasānā, vṛṣaṇ-
vasū: O ye of mighty wealth; let the
ā vām viśantu indavaḥ suā- invigorating drops enter you two;
bhūvo; bestow on us riches accompanied
asmé rayim sáravāram ní yach- altogether with sons.
atam.

Indraś ca: nom. for voc. (196 ca; cp. ca, p. 228, 1 and 1 a).
pibatam: 2. du. ipv. of *pā drink*. *mandasānā*: ao. pt. of *mand* =
mad. *vṛṣaṇ-vasū*: here *vṛṣaṇ* = *mighty, great*; Sāyaṇa explains
 the word as if it were a governing cd. (189 A), the normal form of
 which would, however, be *varṣaṇ-vasu* (189 A 2; cp. p. 455 b).
 Note that in the Pada text the cd. is first marked as *Pragṛhya* with
iti and then analysed; also that in the analysis the first member
 here appears not in its pause form *vṛṣaṇ* (65) but in its Sandhi form
 with *ṇ* as not final. *rayim sáravāram*: that is, wealth with
 offspring consisting of sons only: a frequent prayer (cp. i. 1, 8 c).
yachatam: 2. ipv. pr. of *yam*. Here we have the intrusion of

a Jagatī stanza in a Trīṣṭubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

११ बृहस्पत इन्द्र वर्धत नः । बृहस्पते । इन्द्र । वर्धतम् । नः ।
 सचा सा वां सुमतिर्भूत्वसे । सचा । सा । वाम् । सुमतिः । भूतु । असे
 अविष्टं धियो जिगृतं पुरंधीर् इति ।
 अवस्तमर्यो वनुषामरातिः ॥ अविष्टम् । धियः । जिगृतम् । पुरमधीः ।
 अवस्तम् । अर्यः । वनुषाम् । अरातिः ॥

11 Br̥haspata, Ind^{ra}, vārdhatam O Br̥haspati and Indra, cause
 nah; us to prosper; let that benevolence
 sácā sá vām sumatir bhūtu of yours be with us. Favour (our)
 asmé. prayers; arouse rewards; weaker
 aviṣṭám dhiyo; jigṛtám púram- the hostilities of foe and rivals.
 dhīr;
 jajastám aryó vanuṣām árātīh.

Br̥haspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Br̥haspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sácā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭám: 2. s. du. ipv. of the iṣ ao. of av favour (145, 5). jigṛtám: 2. du. red. ao. of gr awaken; accented because beginning a new sentence (p. 467 b). dhiyaḥ . . . púramdhīs: these words often appear side by side and in contrast: the former then meaning prayers for gifts, the latter the bestowal (dhi from dhā bestow) of plenty (púram an acc.; cp. the Pada-pāṭha). púramdhīs here is also opposed to árātīs (lit. lack of liberality) in d. jajastám: 2. du. ipv. pf. of jas. aryás: gen. of ari (99, 8); cp. note on ii. 12, 4. The genitives aryás and vanuṣām are co-ordinate and dependent on árātīs; this appears from various parallel passages, as aryó árātīh hostilities of the foe (vi. 16, 27);

aghāny aryó, vanuṣām áratayaḥ evil deeds of the foe, hostilities of rivals (vii. 83, 5); *abhtim aryó, vanuṣām śávāmsi the onset of the foe, the might of rivals* (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢÁS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uṣas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uṣas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (*uṣásā-náktā* and *náktōṣásā*). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Ásvins (vii. 71). When the Ásvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (*maghónī*).

The name of Uṣas is derived from the root *vas*, to *shine*, forms of which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Triṣṭubh.

१ इ॒दमु॒ त्वत्पु॑रु॒तमं॑ पु॒रस्ता॒ज्	इ॒दम् । कुं॑ इति । त्वत् । पु॒रु॒ऽतमम् । पु॒र-
ज्योति॑स्स॒मसो॑ व॒युना॑वद॒स्थात् ।	स्तात् ।
नू॒नं दि॒वो दु॑हि॒तरो॑ वि॒भा॒तीर्	ज्योतिः । तमसः । व॒युन॑ऽवत् । अ॒स्थात् ।
गा॒तुं कृ॑णवन्नु॒षसो॑ जना॒य ॥	नूनम् । दि॒वः । दु॒हितरः॑ । वि॒ऽभा॒तीः ।
	गा॒तुम् । कृ॒णव॑न् । उ॒षसः॑ । जना॒य ॥

1 idám u tyát purutámam purás- tāj	<i>This familiar, most frequent light</i>
jyótis támaso vayúnāvad asthāt.	<i>in the east, with clearness has stood</i>
nūnám divó duhitáro vibhātīr	<i>(forth) from the darkness. Now</i>
gātúm kṛṇavann Uṣáso jánāya.	<i>may the Dawns, the daughters of</i>
	<i>the sky, shining afar, make a path</i>
	<i>for man.</i>

tyád: see p. 297, 5. purutámam: because appearing every morning; hence Uṣásas *the Dawns* in d. támasas: abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānti beauty*. Pischel favours the first of these. Sāyaṇa here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātúm in d. nūnám: note that in the RV. this word always means *now*. divó duhitáras: from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātúm: cp. vi. 64, 1: 'she makes all fair paths easy to traverse'. kṛṇavan: 3. pl. sb.; explained by Sāyaṇa as 3. pl. ipf. ind., *akurvan*.

२ अस्थुर चित्रा उषसः पुरस्तात्
मिता इव स्वरवोऽध्वरेषु ।

व्यू ब्रजस्व तमसो द्वारो-
हन्तीरवृक्षुचयः पावकाः ॥

अस्थुः । ऊं इति । चित्राः । उषसः । पुर-
स्तात् ।

मिताःऽइव । स्वरवः । अध्वरेषु ।
वि । ऊं इति । ब्रजस्व । तमसः । द्वारा ।
उहन्तीः । अव्रन् । शुचयः । पावकाः ॥

२ ásthur u citrá Uṣásah purástān,
mitā iva sváravō adhvarēṣu.
vī ū vrajásya támaso dvārā
uchántīr avrañ chūcayaḥ pa-
vākāḥ.

*The brilliant Dawns have stood
in the east, like posts set up at
sacrifices. Shining they have un-
closed the two doors of the pen of
darkness, bright and purifying.*

Uṣásas : that is, each of the preceding Dawns and the present one. mitás : pp. of mi *fix*. sváravas : that is, shining with ointment ; cp. i. 92, 5 : svárūṃ ná péso vidátheṣu áñjañ, citráṃ divō duhitā bhānūm áśret the daughter of heaven has spread her brilliant beam, like one who at divine worship anoints the post, the ornament (of the sacrifice). Note that u in c is lengthened though followed by two consonants (p. 437 a 3). vrajásya : a simile with iva omitted ; cp. i. 92, 4 ; gávo ná vrajāṃ vī Uṣā āvar támaḥ Dawn has unclosed the darkness as the cows their stall. dvārā : the two folds of the door, the dual of dvār often being used thus. vī : to be taken with avrañ, 3. pl. root ac. of vṛ cover. uchántīs : pr. pt. of l. vas *shine*. chūcayaḥ pāvakāḥ : these two adjectives very often appear in juxtaposition. On the pronunciation of pāvakā see p. 437 a.

३ उहन्तीरव चितयन्त भोजान्
राधोदेयायोषसी मघोनीः ।
अचिवि अन्नः पण्यं ससन्त्व-
बुधमानास्तमसो विमंथे ॥

उहन्तीः । अय । चितयन् । भोजान् ।
राधःऽदेयाय । उषसः । मघोनीः ।
अचिवि । अन्नरिति । पण्यं । ससन्तु ।
अबुध्यमानाः । तमसः । विमंथे ॥

३ uchántīr adyā citayanta bhojān
rādhodéyāya Uṣāso maghónīḥ.

*Shining to-day may the bounteous
Dawns stimulate the liberal to the*

acitré antáḥ paṇáyāḥ sasantu, *giving of wealth. In obscurity let*
 ābudhyamānās tāmaso vīma- *the niggards sleep, unawakening in*
 dhye. *the midst of darkness.*

citayanta : 3. pl. Ā. inj. ; explained by Sayana as an indicative :
 prajñāpayanti *they instruct.*

४ कुवित्स देवीः सनयो नवीं वा कुवित् । सः । देवीः । सनयः । नवः । वा ।
 यामी बभूयादुषसो वो अय । यामः । बभूयात् । उषसः । वः । अय ।
 येना नवगवे अङ्गिरे दशगवे येन । नवगवे । अङ्गिरे । दशगवे ।
 सप्तस्यै रेवती रेवदुष । सप्तस्यै । रेवतीः । रेवत् । उष ।

4 kuvít sá, devīḥ, sanáyo návo vā *Should this be an old course or*
 yámo babhūyád, Uṣaso, vó *a new for you to-day, O divine*
 adyá : *Dawns : (is it that) by which ye*
 yénā Návagve, Āngire, Dásagve *have shone wealth, ye wealthy ones,*
 ásptásye, revatī, revád ūśá ? *upon Navagva, Āngira, and Da-*
śagva the seven-mouthed?

babhūyát : op. pf. of bhū, accented on account of kuvít (cp. notes on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Āngiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Paṇis and by Vala. The allusion in saptásye is uncertain ; in iv. 50, 4 it is an epithet of Brhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be : bring us wealth to-day as ye did to Navagva, Āngiras, Daśagva and Brhaspati. revatī revát : these words are found connected in other passages also. ūśá : 2. pl. pf. act. of 1. vas *shine.*

५ यूयं हि देवीर्ह्यतयुग्मिरथैः यूयम् । हि । देवीः । अतयुग्मिः । अथैः ।
 परिप्रयाथ सुर्वनानि सयः । परिप्रयाथ । सुर्वनानि । सयः ।
 प्रबोधयन्तीषसः ससन्तं प्रबोधयन्तीः । उषसः । ससन्तम् ।
 द्विपाञ्चतुष्पाञ्चरथाय जीवम् । द्विपात् । चतुःपात् । चरथाय । जीवम् ।

5 yūyām hi, devīr, ṛtayūgbhir *For you, O goddesses, with your*
 áśvaiḥ *steeds yoked in due time, proceed*
 pariprayāthá bhūvanāni sa- *around the worlds in one day,*
 dyáh, *awakening, O Dawns, him who*
 prabodháyantīr, Uṣasaḥ, sasán- *sleeps, the two-footed and the four-*
 tam, *footed living world, to motion.*
 dvipāc cátuspāc caráthāya jī-
 vām.

pariprayāthá: accented owing to hi; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantīr: cp. i. 92, 9, víśvaṃ jīvāṃ carāse bodháyantī *wakening every living soul to move.* cátuspād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipād and jīvāṃ are all neuter.

६ क्व खिदासां कतमा पुराणी क्व । खित् । आसाम् । कतमा । पुराणी ।
 यया विधानां विदधुर्ऋणाम् । यया । विधानां । विदधुः । ऋणाम् ।
 शुभं यच्छुभा उषसश्चरन्ति शुभम् । यत् । शुभाः । उषसः । चरन्ति ।
 न वि ज्ञायन्ते सदृशीरजुर्याः न । वि । ज्ञायन्ते । सदृशीः । अजुर्याः ॥

6 kúa svíd āsām katamā purāṇī *Where, pray, and which ancient*
 yáyā vidhánā vidadhúr ṛbhū- *one of them (was it) at which they*
 ṇām? *(the gods) imposed the tasks of the*
 śúbham yáe chubhrá Uṣasaś *Ṛbhus? When the beaming dawns*
 carānti, *proceed on their shining course, they*
 ná vi jñāyante sadṛśīr ajuryāḥ. *are not distinguished, alike, unaging.*

āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhúr: *they*, the gods, enjoined: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four; cp. i. 161, 2: ékaṃ camasāṃ catúraḥ kṛṇotana, tád vo devā abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhánā tasks. śúbham: cognate acc. ná vi jñāyante: they are always the same; cp. i. 92, 10, pūnaḥ-punar jñāyamānā purāṇī samānām vārṇam abhī śúbhamānā *being*

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

७ ता घा ता भद्रा उषसः पुरासुर् ताः । घ । ताः । भद्राः । उषसः । पुरा ।
 अभिष्टिद्युम्ना चतुर्जातसत्वाः । आसुः ।
 यास्वीजानः शशमान उक्थैः अभिष्टिद्युम्नाः । चतुर्जातसत्वाः ।
 सुवच्छंसद्द्रविणं सद्य आपं ॥ यासु । ईजानः । शशमानः । उक्थैः ।
 सुवन । शंसन् । द्रविणम् । सद्यः । आपं ॥

7 tā ghā tā bhadrá Uṣásah pu- Those indeed, those Dawns have
 rāsar, formerly been auspicious, splendid
 abhiṣṭidyumnā rtājātasatyāḥ; in help, punctually true; at which
 yāsu ījānāḥ śaśamānā ukthāiḥ the strenuous sacrificer with reci-
 stuvāñ, chāmsan, draviṇam sa- tations praising, chanting, has at
 dyā āpa. once obtained wealth.

On purā with pf. see 213 A. ījānās : pf. pt. Ā. of yaj sacrifice.
 śaśamānā : pf. pt. Ā. of śam labour. stuvāñ chāmsan = stuvān +
 śāmsan (40, 1). The general meaning of the stanza is: former
 dawns have brought blessings to the sacrificer; may they do
 so now.

८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।
 समानतः समना पप्रथानाः । समानतः । समना । पप्रथानाः ।
 चतुस्त्र देवीः सदसो बुधाना चतुस्त्र । देवीः । सदसः । बुधानाः ।
 गवां न सर्गा उषसी जरन्ते ॥ गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

8 tā ā caranti samanā purastāt, They approach equally in the
 samānātah samanā paprathā- east, spreading themselves equally
 nāḥ. from the same place. The god-
 rtāsya devīḥ sādaso budhānā, desses waking from the seat of
 gāvām ná sargā, Uṣāso jarante. order, like herds of kine let loose,
 the Dawns are active.

samanā: always in the same way. *samānatās*; cp. i. 124, 3: *prajānatī iva, nā diśo mināti as one who knows (the way), she loses not her direction.* *ṛtāsyā sādasaḥ*: abl. dependent on *budhānāḥ* (cp. 10); cp. i. 124, 3; *ṛtāsyā pānthām ānv eti sādhu she follows straight the path of order.* *budhānās*: ao. pt., *awaking* (intr.), not = *bodhayantyas* *wakening* (trans.) according to Sāyaṇa; when *Ā.* and without an object, *budh* is intr.; cp. *ābodhi* *has awoke*, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). *gāvāṃ nā sārgaḥ*: cp. iv. 52, 5, *prāti bhadra adṛkṣata gāvāṃ sārgā nā rāsmāyaḥ the auspicious rays (of dawn) have appeared like kine let loose.* *jarante*: *are awake* = *are active, are on the move* (cp. *ā caranti* in a and 9 a, b); *are praised* (*stūyante*) according to Sāyaṇa.

९ ता इवेव समना समानीर ताः । इत् । नु । एव । समना । समानीः ।
 अमीतवर्णा उपसंश्चरन्ति । अमीतवर्णाः । उपसः । चरन्ति ।
 गूहन्तीरभ्वमसितं रुशद्भिः गूहन्तीः । अभ्वम् । असितम् । रुशद्भिः ।
 शुक्रास्तनूभिः शुचयो रुचानाः ॥ शुक्राः । तनूभिः । शुचयः । रुचानाः ॥

9 tā in nū evā samanā samānīr, Those Dawns even now equally
 āmitavarṇā Uṣasāś caranti. the same, of unchanged colour,
 gūhantīr ābhvam āsitam, rūśad- move on; concealing the black
 bhiḥ monster, bright with gleaming
 śukrās tanūbhiḥ, śucayo, ruc- forms, brilliant, beaming.
 ānāḥ.

On the accentuation of *nv evā* see p. 450, 2b. *ābhvam*: cp. i. 92, 5, *bādhate kṛṣṇām ābhvam she drives away the black monster (of night).* *rūśadbhis*: m. form irregularly agreeing with the f. *tanūbhis*. Note that the Pada text does not separate the endings *bhyām*, *bhis*, *bhyas*, *su* from f. stems in long vowels, nor of m. stems in *a* because the pure stem in these cases appears in an altered form, e. g. *priyēbhis*, but *pitṛbhis*.

१० रयिं दिवो दुहितरो विमातीः रयिम् । दिवः । दुहितरः । विमातीः ।
 प्रजावन्तं यद्वतास्मासु देवीः । प्रजावन्तम् । यद्वत् । अस्मासु । देवीः ।

स्त्रोनादा वः प्रतिबुध्यमानाः
सुवीर्यस्त्र पतयः स्वाम् ॥

स्त्रोनात् । आ । वः । प्रतिबुध्यमानाः ।
सुवीर्यस्त्र । पतयः । स्वामः ॥

10 rayīm, divo duhitaro, vibhātīḥ
prajāvantam yachatāsmāsu, de-
viḥ.
sionād ā vaḥ pratibūdhya mānāḥ,
suvīriasya pátayaḥ siāma.

*O daughters of Heaven, do ye
shining forth bestow on us, god-
desses, wealth accompanied by off-
spring. Awaking from our soft
couch towards you, we would be
lords of a host of strong sons.*

yachata: pr. ipv. of yam, here construed with the loc.; the usual case is the dat. (200 A 1). pratibūdhya mānās: with ā and abl., cp. budhānā with abl. in 8 c.

११ तद्वी दिवो दुहितरो विमातीर्
उपं ब्रुव उषसो यज्ञकेतुः ।
वयं स्वाम यशसो जनेषु
तद्वीश्च धत्तां पृथिवी च देवी ॥

तत् । वः । दिवः । दुहितरः । विमातीः ।
उपं । ब्रुवे । उषसः । यज्ञकेतुः ।
वयम् । स्वाम् । यशसः । जनेषु ।
तत् । वीः । च । धत्ताम् । पृथिवी । च ।
देवी ॥

11 tād vo, divo duhitaro, vibhātīr
ūpa bruva, Uṣaso, yajñāketuḥ:
vayām siāma yaśāso jāneṣu;
tād Dyāuś ca dhattām Pṛthivī
ca devī.

*For that I whose banner is the
sacrifice, O daughters of Heaven,
implore you that shine forth, O
Dawns: we would be famous among
men; let Heaven and the goddess
Earth grant that.*

vibhātīr: to be taken with vas. ūpa bruve: with two acc. (p. 304, 2). yajñāketus: the singer thus describes himself; in i. 118, 19 the Dawn is called yajñāsya ketūḥ the signal of the sacrifice. yaśāso (accent, p. 453, 9 A a) jāneṣu: this phrase frequently occurs in prayers. vayām: the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl., so as to include the others who are present. dhattām: 3. du. of dhā, accented, though not beginning a sentence, because of ca . . . ca (see p. 468 β).

AGNĪ

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre : Jagatī.

- १ जनस्य गोपा अजनिष्ट जागृदिर् अजनिष्ट । गोपाः । अजनिष्ट । जागृदिः ।
 अग्निः सुदक्षः सुविताय नव्यसे । अग्निः । सुदक्षः । सुविताय । नव्यसे ।
 घृतप्रतीको बृहता दिविःसृशा घृतप्रतीकः । बृहता । दिविःसृशा ।
 द्युमदि भाति भरतेभ्यः शुचिः ॥ द्युमत । वि । भाति । भरतेभ्यः । शुचिः ॥

- 1 Jānasya gopā ajanīṣṭa jāgṛvir Guardian of the people, watchful,
 Agniḥ sudākṣaḥ suvitāya ná- most skilful, Agni has been born
 vyase. for renewed welfare. Butter-faced,
 ghr̥tāpratīko bṛhatā diviḥsṛśā bright, he shines forth brilliantly
 dyumadī vi bhāti bharatēbhyaḥ for the Bharatas with lofty, heaven-
 śuciḥ. touching (flame).

gopās : 97, 2. ajanīṣṭa : iṣ ao. of jan generate. su-dākṣas :
 a Bv. (p. 455 c a). suvitāya : final dat. (p. 314, B 2). návyase :
 dat. of cpv. of náva new. ghr̥tā-pratīkas : cp. yāsyā pratīkam
 āhutam ghr̥tēna whose face is sprinkled with butter (vii. 8, 1) as an
 analysis of the cd. bṛhatā : supply téjasā. bharatēbhyaḥ : for
 the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer
 belongs.

- २ यज्ञस्य केतुं प्रथमं पुरोहितम् यज्ञस्य । केतुम् । प्रथमम् । पुरःहितम् ।
 अग्निं नरस्त्रिषधस्य समीधिरे । अग्निम् । नरः । विःसुधस्ये । सम । ईधिरे ।
 इन्द्रेण देवैः सरथं स बर्हिषि इन्द्रेण । देवैः । सरथम् । सः । बर्हिषि ।
 सीदन्ति होता यजथाय सुक्रतुः ॥ सीदन्ति । नि । होता । यजथाय । सुःक्रतुः ॥

- 2 yajñāsya ketūm, prathamam As banner of sacrifice, as first
 purōhitam, domestic priest, men have kindled
 Agnīm nāras, triṣadhasthé sám Agni in the threefold abode. (Com-
 idhirs. ing) on the same car with Indra

Índreṇa deváṣṭa sarátham sá *and the gods may that most wise*
 barhiṣi *Invoker sit down on the sacrificial*
 sídan ní hótā yajáthāya su- *grass for sacrifice.*
 krátuḥ.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmaketum . . . yajñānām ketúm *the Invoker, the smoke-bannered banner of sacrifices*; cp. 3 d. prathamám: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nṛ (p. 91). tri-śadhassthé: on the three sacrificial altars; Sandhi 67 b. sám idhire: pñ. of idh *kindle*; *have kindled* and still kindle (cp. p. 342 a). sarátham: adv. governing Índreṇa and deváṣi (cp. p. 309, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 463, 20). yajáthāya: final dat. (p. 314, B 2).

३ असंसृष्टो जायसे मावोः सुचिंरु असंसृष्टः । जायसे । मावोः । सुचिः ।
 मन्द्रः सुचिरदतिष्ठो विवस्वतः । मन्द्रः । सुचिः । इत् । अतिष्ठः । विवस्वतः ।
 घृतेन स्वावर्धयन्न आहुत घृतेन । स्वा । अवर्धयन् । अग्ने । आहुत ।
 धूमसे केतुरभवद्भिः श्रितः ॥ धूमः । ते । केतुः । अभवत् । द्विभिः । श्रितः ॥

3 ásammrṣṭojāyase māt^rróḥśúcir. *Uncleansed thou art born bright*
 mandráḥ kavir úd atisṭho Vi- *from thy two parents. Thou didst*
 vāsvataḥ. *arise as the gladdening sage of*
 ghr̥tēna tvāvardhayann, Agna *Vivasvant. With butter they*
 āhuta, *strengthened thee, O Agni, in whom*
 dhūmās te ketúr abhavad divi *the offering is poured. Smoke be-*
 śritáḥ. *came thy banner that reached to*
the sky.

ásam-mrṣṭas: pp. of mrj *wipe*, opposed to śúcis, though un-
 cleansed, yet bright. māt^rróḥ: abl. du.: the two fire-sticks, from
 which Agni is produced by friction. úd atisṭhas: 3. s. ipf. of sthā
stand. Vivāsvatas: gen. dependent on kavir; *the sage* (a common
 designation of Agni) *of Vivasvant*, the first sacrificer tvā: the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayan*: that is, made the fire burn up with the ghee poured into it; explained by *ā-huta*. *dhūmās*, &c.: affords an analysis of Agni's epithet *dhūmāketu* (cp. note on 2a). *divi*: loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 345, B).

४ अग्निं यच्चसुपं वेतु साधुया- अग्निः । नः । यच्चम । उर्यं । वेतु । साधुया ।
 यिं नरो वि भरन्ते गृहेगृहे । अग्निम् । नरः । वि । भरन्ते । गृहेगृहे ।
 अग्निर्दूतो अमवद्व्यावहृणो अग्निः । दूतः । अमवत् । हव्यवाहनः ।
 ऽपि वृषाना वृणते कविक्रतुम् ॥ अग्निम् । वृषानाः । वृणते । कविक्रतुम् ॥

4 *Agnīr no yajñām ūpa vetu* *Let Agni come straightway to*
sādhuyā. *our sacrifice. Men carry Agni*
Agnīm nāro vī bharante gr̥hē- *hither and thither in every house.*
gr̥he. *Agni became the messenger, the*
Agnīr dutō abhavad dhavya- *carrier of oblations. In choosing*
vāhano. *Agni they choose one who has the*
Agnīm vṛṣānā vṛṇate kavīkra- *wisdom of a seer.*
tum.

vetu: 3. s. ipv. of *vī*. *bharante*: see note on *bhr̥*, ii. 83, 10 a. *gr̥hē-gr̥he*: 189 Ca. *dūtās*: Agni is characteristically a messenger as an intermediary between heaven and earth. *dhavyavāhanas*: Sandhi, 54. *vṛṣānās*: pr. pt. A. of 2. *vṛ*, choosing Agni as their priest. *vṛṇate*: 3. pl. pr. A. of 2 *vṛ*.

५ तुभ्येदमग्निं मधुमत्तमं वचस- तुभ्यं । इदम् । अग्निं । मधुमत्तमम् । वचः ।
 तुभ्यं मनीषा इयमसु शं हृदे । तुभ्यम् । मनीषा । इयम् । असु । शम् । हृदे ।
 त्वां गिरः सिन्धुमिवावनीर्महीर- त्वाम् । गिरः । सिन्धुम् । इव । अवनीः ।
 आ पृथुयन्ति शर्वसा वर्धयन्ति च ॥ महीः ।
 आ । पृथुयन्ति । शर्वसा । वर्धयन्ति । च ॥

5 túbhyedám, Agne, mádhumat-
 tamam vácas,
 túbhyam manīṣá iyám astu śám
 hr̥dē.
 tuám girāḥ, síndhum ivāvánīr
 mahīr,
 āpr̥ṇantisávasā, vardháyanti ca.

*For thee, O Agni, let this most
 honied speech, for thee this prayer
 be a comfort to thy heart. The
 songs fill thee, as the great rivers
 the Indus, with power, and
 strengthen thee.*

túbhya : this form of the dat. of tvám occurs about a dozen times in the Samhitā text beside the much commoner túbhyam (as in b); it occurs only before vowels with which it is always contracted, having only once (v. 30, 6) to be read with hiatus. manīṣá iyám : in this and two other passages of the RV. the ā of manīṣá is not contracted in the Samhitā text, because it precedes the caesura. śám : in apposition, as a *delight* or *comfort*. síndhum iva : this simile occurs elsewhere also ; thus índram ukthāni vāvṛdhuh, samudrām iva sindhavaḥ the hymns strengthen Indra as the rivers the sea. ā pr̥ṇanti : from pṛ fill. śávasā : because hymns, like oblations, are thought to give the gods strength. vardháyanti : cs. of vṛdh grow ; accent, p. 466, 19 a.

६ त्वामग्ने अङ्गिरसो गुहां हितम्
 अन्वविन्दन्त्रियया वनेवने ।
 स ज'यसे मध्यमानः सहो महत्
 त्वामाहुः सहसस्युचमङ्गिरः ॥

त्वाम् । अग्ने । अङ्गिरसः । गुहा । हितम् ।
 अन्व । अविन्दन् । त्रियया । वने । वने ।
 सः । जायसे । मध्यमानः । सहः । महत् ।
 त्वाम् । आहुः । सहसः । पुत्रम् । अङ्गिरः ॥

6 tuám, Agne, Ángiraso gúhā
 hitám
 ánv avindañ chíriyānām vāne-
 vane.
 sá jāyase mathyámānaḥ sáho
 mahát :
 tuám āhuḥ sáhasas putráṁ,
 Ángiraḥ.

*Thee, O Agni, the Ángirases
 discovered hidden, abiding in every
 wood. Thus thou art born, when
 rubbed with mighty strength : they
 call thee the son of strength, O
 Ángiras.*

Āṅgirasas: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). *gūhā hitām placed* (pp. of dhā) *in hiding, concealed*, explained by *śisriyānām vāne*; *having betaken himself* (pf. pt. of śri) *to, resting in, all wood*. *śnv avindan*: *they found him out* as a means of sacrifice; Sandhi, 40. *vāne-vane*: 189 C a. *sá*: *as such* = *as found in wood* (cp. p. 294 b). *mathyámānas*: pr. pt. ps. of *math* *stir*, being produced by the friction of the kindling sticks. *sáho mahát*: cognate acc. = *with mighty strength* (cp. *sáhasā yó mathitó jāyate nṛbhiḥ he who when rubbed by men with strength is born*, vi. 48, 5); this being an explanation of why he is called *sáhasas putráṃ son of strength*: this, or *sáhasaḥ sūnūḥ*, is a frequent epithet of Agni; Sandhi, 48, 2a. **Āṅgiras**: see note on a.

PARJĀNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense: but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (*ásura*) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyauś.

v. 88. Metre: 1. 5-8. 10. Triṣṭubh; 2-4. Jagatī; 9. Anuṣṭubh.

१ अ॒र्हो व॒द त॒वसं॑ गी॒र्मिरा॑मिः	अ॒र्ह । व॒द । त॒वसं॑ । गी॒ःमिः । आ॒मिः ।
सु॒हि प॒र्जन्यं॑ नम॒सा वि॒वास ।	सु॒हि । प॒र्जन्यं॑ । नम॒सा । आ । वि॒वास ।
कनि॒क्रद॒दृष॒भो जी॒रदा॑नू	कनि॒क्रद॒त् । दृष॒भः । जी॒रदा॑नूः ।
रे॒तो द॒धात्वो॑ष॒धीषु॑ गर्भ॑म् ॥	रे॒तः । द॒धाति॑ । ओष॒धीषु॑ । गर्भ॑म् ॥

[*áchā vada tavāsam gīrbhīr* Invoke the mighty one with these
ābhih; songs; praise Parjanya; seek to
stuhī Parjanyaṃ; nāmasā vi- win him with obeisance. Bellowing,
vāsa. the bull of quickening gifts places
kānikradad vṛṣabhó jīrádānū seed in the plants as a germ.
réto dadhāti oṣadhiṣu gārbham.

áchā: with final vowel metrically lengthened in the second syllable of the Pāda. *vada*: the poet addresses himself. *vivāsa*: ds. of *van* win. *kānikradat*: see iv. 50, 5 d. *vṛṣabhās*: Parjanya. *jīrádānū*: Sandhi, 47; his quickening gift is rain = *rétas* in d. *gārbham*: as apposition to *rétas*, Parjanya quickens the growth of plants with rain.

२ वि वृचान् हन्त्युत हन्ति रक्षसो वि। वृचान्। हन्ति। उत। हन्ति। रक्षसः।
 विश्वं बिभाय भुवनं महावधात्। विश्वम्। बिभाय। भुवनम्। महावधात्।
 उतानागा ईषते वृष्णावतो उत। अनागाः। ईषते। वृष्णवतः।
 यत्पुर्जन्यः सुनयन् हन्ति दुष्कृतः॥ यत्। पुर्जन्यः। सुनयन्। हन्ति। दुःकृतः॥

2 *vī vṛkṣān hanti utá hanti ra-* He shatters the trees and he
kṣaso: smites the demons: the whole world
viśvam bibhāya bhúvanam ma- fears him of the mighty weapon.
hāvadhāt. Even the sinless man flees before
utānāgā īṣate vṛṣṇiāvato, the mighty one, when Parjanya
yát Parjanyaṃ stanāyan hanti thundering smites the evil-doers.
duṣkṛtaḥ.

bibhāya: pf. of *bhi* = pr. (p. 342 a). *mahāvadhāt*: a Bv. owing to its accent (p. 455 c). *vṛṣṇiāvatas*: Parjanya; abl. with verbs of fearing (p. 316 b). *ánāgās*: with irr. accentuation of the privative *an-* in a Bv. (p. 455 ca and f. n. 2). This word is here contrasted with *duṣkṛtas*; hence the *utá* before it has the force of *even*. On the internal Sandhi of *duṣkṛt* see 43, 2 a.

३ रथीव कश्याश्च अमिच्छिपन् रथीइव। कश्या। अश्वान्। अमिऽ
 आविर्द्वैतान्कृते वर्षा ३ अहं चिपन्।

दूरात्सिंहस्य, स्तनथा उदीरते
यत्पुर्जन्यः कृणुते वर्धय नमः ॥

आविः । दूतान् । कृणुते । वर्धयन् । अहं ।
दूरात् । सिंहस्य । स्तनथाः । उत । ईरते ।
यत् । पुर्जन्यः । कृणुते । वर्धयम् । नमः ॥

3 rathī iva kāśyāśvām abhikṣi-
pānn,
āvir dūtān kṛṇute varṣām āha.
dūrāt simhāsya stanāthā ud
irate,
yāt Parjanyaḥ kṛṇutē varṣāṃ
nābhah.

Like a charioteer lashing his
horses with a whip he makes mani-
fest his messengers of rain. From
afar arise the thunders of the lion,
when Parjanya makes rainy the
sky.

rathī: N. of rathin, much less common than rathī, N. rathis. The contraction rathīva also occurs in x. 51, 6; rathir iva is much commoner and would have been metrically better here. dūtān: the clouds. simhāsya stanāthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varṣām: predicative acc.; on the accent of this form and of varṣān in b, see p. 450, 2b. kṛṇutē: note that kṛ follows the fifth class in the RV., kṛṇōti, &c.; karōti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतयन्ति विद्युत्
उदोषधीर्जिह्वते पिबन्ति स्वः ।
इरा विश्वस्यै मुर्वनाय जायते
यत्पुर्जन्यः पृथिवीं रेतुसार्वति ॥

प्र । वाताः । वान्ति । पतयन्ति । विद्युत् ।
उत् । ओषधीः । जिह्वते । पिबन्ति । स्वः ।
रिति स्वः ।
इरा । विश्वस्यै । मुर्वनाय । जायते ।
यत्पुर्जन्यः । पृथिवीम् । रेतसा । अर्वाति ॥

4 prā vātā vānti; patáyanti vi-
dyúta;
úd ōśadhīr jīhate; pīnvate sūāḥ.
irā víśvasmai bhūvanāya jāyate,
yāt Parjanyaḥ pṛthivīm rétasā-
vati.

The winds blow forth, the light-
nings fall; the plants shoot up;
heaven overflows. Nurture is born
for the whole world when Parjanya
quickens the earth with seed.

vānti, jīhate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itr., 168), pínvate, which are accented as beginning new sentences (p. 468, 19 A α); cp. also note on bádgate, i. 85, 9 c. On the secondary root pinv see 184, 4 β. írā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yát Parjányaḥ and varying the idea 'when Parjanya rains'.

५ यस्य व्रते पृथिवी नन्नमीति	यस्य । व्रते । पृथिवी । नन्नमीति ।
यस्य व्रते शफवज्जर्मुरीति ।	यस्य । व्रते । शफवत् । जर्मुरीति ।
यस्य व्रत ओषधीर्विश्वरूपाः	यस्य । व्रते । ओषधीः । विश्वरूपाः ।
स नः पर्जन्य महि शर्म यद् ॥	सः । नः । पर्जन्य । महि । शर्म । यद् ॥

5 yásya vraté prthiví nānnamīti; In whose ordinance the earth
yásya vraté śaphávajjārbhurīti, bends low; in whose ordinance
yásya vratá ōṣadhīr viśvá- hoofed animals leap about; in
rūpāḥ: whose ordinance plants are omni-
sá naḥ, Parjanya, máhi śárma form, as such, O Parjanya, bestow
yacha. mighty shelter on us.

yásya vraté: that is, in obedience to whose law. nānnamīti: int. of nam (see 173, 2 b; 172 a). śaphávat: that which has hoofs, used as a n. collective. jārbhurīti: int. of bhur quiver (174 a). ōṣadhī: the following adj. viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नो वृष्टिं मरुतो ररीध्वं	दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।
प्र पिन्वत वृष्णो अश्वस्य धाराः ।	प्र । पिन्वत । वृष्णः । अश्वस्य । धाराः ।
अर्वाङ्गितेन सनयितुनेह्य	अर्वाङ् । एतेन । सनयितुना । आ । इहि ।
अपो निषिञ्चन्नसुरः पिता नः ॥	अपः । निःसिञ्चन् । असुरः । पिता । नः ॥

6 divó no vṛṣṭim, Maruto rari- Give us, O Maruts, the rain
dhvam; of heaven; pour forth the streams

prá pinvata vṛṣṇo áśvasya dhā- *of your stallion. Hither with this*
 rāḥ. *thunder come, pouring down the*
 arvāṇ eténa stanayitnúnéhi, *waters as the divine spirit our*
 apó niṣīñcānn ásurāḥ pitá naḥ. *father.*

divás: this might be abl., *from heaven*, as it is taken to be by Sayana; but it is more probably gen., being parallel to áśvasya dhārāḥ in b; cp. ix. 57, 1, prá te dhārā, divó ná, yanti vṛṣṭáyaḥ *thy streams go forth like the rains of heaven.* raridhvam: 2. pl. pr. ipv. of rā *give* (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 13). vṛṣṇo áśvasya: = *stallion*. In cd Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náhi; -néhi is based on the artificial contraction -ná (= -nā ā) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra ā ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthās in 3 c. apás = vṛṣṭim in a and dhārās in b. ásurāḥ pitá naḥ: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अभि क्रन्द स्तनय गर्भमा धा *अभि । क्रन्द । स्तनय । गर्भम् । आ । धा ।*
 उदन्वता परि दीया रथेन । *उदन्वता । परि । दीय । रथेन ।*
 दृति सु कर्ष विषित न्यञ्च *दृतिम् । सु । कर्ष । विऽसितम् । न्यञ्चम् ।*
 समा भवन्तुदती निपादाः ॥ *समाः । भवन्तु । उद्वतः । निऽपादाः ॥*

7 abhí kranda; stanáya; gárbbham *Bellow towards us; thunder;*
 á dhā; *deposit the germ; fly around with*
 udanvátā pári diyā ráthena. *thy water-bearing car. Draw well*
 dṛtīm sú karṣa viṣitaṃ nía- *thy water-skin unfastened down-*
 ñcam: *ward: let the heights and valleys*
 samā bhavantu udvátó nipādāḥ. *be level.*

stanāya: accented as forming a new sentence. *gārbham*: cp. 1 d, *rēto dadhāti oṣadhīṣu gārbham*. *dhās*: 2. s. root ac. sb. of 1. *dhā*. *diyā*: with final vowel metrically lengthened. *dītim*: the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. *viṣitam* (from *si tie*): *untied* so as to let the water run out. *nyāñcam*: predicative: = so that the untied orifice turns downward. *samās*: that is, may the high and the low ground be made level by the surface of the water covering both.

म॒हान्तं॑ को॒शुमु॒द॒चा नि॒ षिञ्च॑ म॒हान्त॑म् । को॒शुम् । उ॒त् । अ॒च॒ । नि॒ ।
 स्य॒न्द॒न्तां॑ कु॒ब्बा दि॒र्षिताः॑ पु॒रस्ता॑त् । सिञ्च॑ ।
 घृ॒तेन॑ द्यावा॒पृथि॒वी वु॒न्धि स्य॒न्द॒न्ताम् । कु॒ब्बाः । वि॒र्षिताः॑ । पु॒र-
 सु॒प्रपा॑णं॒ भव॑त्व॒ध्यास्यः॑ ॥ क्षा॑त् ।
 घृ॒तेन॑ । द्यावा॒पृथि॒वी इति॑ । वि॒ । उ॒न्धि ।
 सु॒प्रपा॑णम् । भ॒वतु॑ । अ॒ध्यास्यः॑ ॥

8 mahāntaṃ kōśam ūd acā, nī Draw up the great bucket, pour
 ṣiñca; it down; let the streams released
 syāndantaṃ kulyā viṣitāḥ pu- flow forward. Drench heaven and
 rāstāt. earth with ghee; let there be a good
 ghr̥tēna dyāvāpṛthivī vi undhi; drinking place for the cows.
 suprapāṇām bhavatu aghniā-
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. *acā*: metrical lengthening of the final a. *nī ṣiñca*: Sandhi, 67 c. *purāstāt*: according to Sāyana *eastward*, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. *ghr̥tēna*: figuratively of rain, because it produces fatness or abundance. *dyāvāpṛthivī*: *Pragṛhya*, but not analysed in the Pāda text (cp. i. 35, 1 b). *undhi*: 2. s. ipv. of *ud wet* = *unddhi*. This Pāda is equivalent in sense to 7 d. *suprapāṇām*: note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

२ यत्प॑र्जन्य॒ कर्निक्र॑दत्
स्तनय॑न् हंसि॒ दुष्क॑तः ।
प्रती॑दं वि॒श्वं मो॑दते
यत्किं॑ च पृथि॒व्यामधि॑ ॥

यत् । प॒र्जन्य॒ । कर्निक्र॑दत् ।
स्तनय॑न् । हंसि॒ । दुःक॑तः ।
प्रति॑ । इ॒दम् । वि॒श्वम् । मो॑दते ।
यत् । किम् । च । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,
stanáyan hamsi duṣkṛtaḥ,
prátidám víśvaṃ modate,
yát kiṃ ca pṛthivyám ádhi.

When, O Parjanya, bellowing
aloud, thundering, thou smitest the
evil-doers, this whole world exults,
whatever is upon the earth.

yát Parjanya: cp. 2 d. hamsi: 2. s. pr. of han (66 A 2). yát
kiṃ ca: indefinite prn., *whatever* (19 b), explains idám víśvaṃ *this*
world; if a verb were expressed it would be bhávyati.

१० अ॒वर्षो॑र्वि॒षमु॒दु घृ॒माया॑-
क॒र्धन्वा॒न्यत्वे॒त॒वा उ॑ ।
अ॒जी॒जन॒ औष॑धी॒भोज॑नाय॒ कम्
उ॒त प्र॒जाभ्यो॑ऽवि॒दो म॒नीषाम् ॥

अ॒वर्षोः॑ । व॒र्षम् । उ॒त । ऊं॑ इति॑ । सु॑ ।
गृ॒मा॒य ।
अ॒कः । ध॒न्वा॒नि । अ॒ति॒ऽए॒त॒वे । ऊं॑ इति॑ ।
अ॒जी॒जनः॑ । औष॑धीः । भो॒ज॒नाय॑ । कम् ।
उ॒त । प्र॒जा॒भ्यः । अ॒वि॒दुः । म॒नी॒षाम् ॥

10 ávarṣir varṣám: úd u ghṛ-
bhāya;

ákar dhánvāni átietaṁ u.
ájjana oṣadhīr bhójanāya kám;
utá prajābhyo avido manīṣām.

Thou hast shed rain: now wholly
cease; thou hast made the deserts
passable again. Thou hast made
the plants to grow for the sake of
food; and thou hast found a hymn
of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant
rain, describes its results.

ávarṣis : 2. s. s ao. of vṛs. u ṣū : on the Sandhi see 67 c ; on the meaning of the combination, see under u and sú, 180. gr̥bhāya : this pr. stem is sometimes used beside gr̥bhñāti. ákar : 2. s. root ao. of kr. áti-etavái : cp. p. 463, 14 b a. ájijanas : cp. 1 d and 4 b. kám : see 180. Here we have the exceptional intrusion of a Jagatī Pada in a Triṣṭubh stanza (p. 445, f. n. 7). avidas : a ao. of vid *find, thou hast found = received*. prajābhyas : abl., *from creatures* in gratitude for the bestowal of rain.

PŪṢAN

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned ; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhá).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣan acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth ; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way ; and is called 'son of deliverance' (vīmúco nāpāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (āghṛṇi) is one of his exclusive epithets. The name means 'prosperer', as derived from pus, *cause to thrive*. The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre : Gāyatrī.

* १ सं पूषन्विदुषा नय
यो अज्जसानुशासति ।
य एवेदमिति ब्रवंत ॥

सम् । पूषन् । विदुषा । नय ।
यः । अज्जसा । अनुशासति ।
यः । एव । इदम् । इति । ब्रवंत ॥

1 sām, Pūṣan, vidūṣā naya,
yó āñjasānuśāsati,
yá evédām iti brávat.

*Conjoin us, O Pūṣan, with one
that knows, who shall straightway
instruct us, and who shall say (it
is) 'just here'.*

vidūṣā: inst. governed by the sense of association produced by the combination of naya (nī lead) with sām: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. anu-śāsati (3. s. pr. sb.): who shall instruct us where to find what we have lost. idām: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat: 3. s. pr. sb. of brū.

२ सप्तं पूषा गमेमहि
यो गृहं अभिशसति ।
इम एवेति च ब्रवत ॥

सप्त । ऊं इति । पूषा । गमेमहि ।
यः । गृहान् । अभिशसति ।
इमे । एव । इति । च । ब्रवत ॥

2 sām u Pūṣṇā gamemahi,
yó gṛhāṇ abhiśāsati,
imá evéti ca brávat.

*We would also go with Pūṣan,
who shall guide us to the houses,
and shall say (it is) 'just these'.*

u: see p. 221, 2; on its treatment in the Pada text, p. 25, f. n. 2. Pūṣṇā: see note on vidūṣā, 1 a. gamemahi (a ao. op. of gam): we would preferably go with Pūṣan as our guide. gṛhān: that is, the sheds in which our lost cattle are.

३ पूषश्चक्रं न रिष्यति
न कोशोऽव पद्यते ।
नो अस्त्र व्यथते पविः ॥

पूषः । चक्रम् । न । रिष्यति ।
न । कोशः । अव । पद्यते ।
नो इति । अस्त्र । व्यथते । पविः ॥

3 Pūṣṇás cakráṁ ná riṣyati,
ná kóśo áva padyate;
nó asya vyathate pavīḥ.

*Pūṣan's wheel is not injured, the
well (of his car) falls not down; nor
does his felly waver.*

nó: = ná u, also not; on the Sandhi cp. 24. kóśo va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c. Sayana explains cakráṁ as Pūṣan's weapon, and pavīḥ as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan is a spear, an awl, or a goad ; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अक्षे हविषाविधन्
न तं पूषापि मृष्यते ।
प्रथमो विन्दते वसु ॥

यः । अक्षे । हविषा । अविधत् ।
न । तम् । पूषा । अपि । मृष्यते ।
प्रथमः । विन्दते । वसु ॥

4 yô asmai havīṣāvidhan,
ná tām Pūṣāpi mṛṣyate :
prathamó vindate vāsu.

*Him who has worshipped him with
oblation Pūṣan forgets not : he is
the first that acquires wealth.*

asmai: Pūṣan; on the syntax, see 200, A 1 f; on loss of accent, see p. 452 B c. āpi: verbal prp. to be taken with mṛṣ. prathamás: the man who worships Pūṣan.

५ पूषा गा अर्वेतु नः ।
पूषा रक्षत्वर्वतः ।
पूषा वाजं सनोतु नः ॥

पूषा । गाः । अर्षु । एतु । नः ।
पूषा । रक्षतु । अर्वतः ।
पूषा । वाजम् । सनोतु । नः ॥

5 Pūṣā gā ánu etu naḥ;
Pūṣā rakṣatu árvataḥ;
Pūṣā vājam sanotu naḥ.

*Let Pūṣan go after our cows ;
let Pūṣan protect our steeds ; let
Pūṣan gain booty for us.*

ánu etu: to be with them and prevent injury or loss. rakṣatu: to prevent their being lost.

६ पूषन्न म गा इहि
यजमानस्व सुवतः ।
अस्माकं सुवतासुत ॥

पूषन् । अर्षु । म । गाः । इहि ।
यजमानस्व । सुवतः ।
अस्माकम् । सुवताम् । उत ॥

6 Pūṣann, ánu prá gā ihi
yájamānasya sunvatāḥ,
asmákam stuvatām utá.

*O Pūṣan, go forth after the cows
of the sacrificer who presses Soma,
and of us who praise thee.*

ánu prá ihi: cp. p. 468, 20 a. yájamānasya: of the institutor of the sacrifice. stuvatām: of the priests as a body.

ॐ माकिर्नेशुत्वाकीं रिषन्
माकीं सं शारि केवटे ।
अधारिंष्टाभिरा गहि ॥

माकिः । नेशुत् । माकीम् । रिषन् ।
माकीम् । सम् । शारि । केवटे ।
अर्थ । अरिंष्टाभिः । आ । गहि ॥

7 mākīr neśan; mākīm riṣan;
mākīm sām śāri kévaṭe:
āthāriṣṭābhir ā gahi.

Let not any one be lost; let it
not be injured; let it not suffer
fracture in a pit: so come back
with them uninjured.

neśat: inj. ao. of naś be lost (see 149 a 2). riṣat: a ao. inj. of
riṣ. śāri: ps. ao. inj. of śṛ crush. āriṣṭābhis: supply góbbhis.

८ शुखन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

शुखन्तम् । पूषणम् । वयम् ।
इर्यम् । अनष्टवेदसम् ।
ईशानम् । रायः । ईमहे ॥

8 śrūvāntam Pūṣānam vayam,
iryam ānaṣṭavedasam,
īśānam rāya īmahe.

Pūṣan, who hears, the watchful,
whose property is never lost, who
disposes of riches, we approach.

ānaṣṭa-vedasam: who always recovers property that has been
lost; he is also called ānaṣṭa-paśu: whose cattle are never lost; cp.
1, 2, 5, 6, 7. rāyās: gen. dependent on īśānam (see 202 A a).
īmahe: 1. pl. pr. Ā. of ī go governing the acc. Pūṣānam:
cp. 197 A 1.

९ पूषन्तव व्रते वयं
न रिषिम कदा चन ।
स्तोतारस्त इह स्मसि ॥

पूषन् । तव । व्रते । वयम् ।
न । रिषिम । कदा । चन ।
स्तोतारः । ते । इह । स्मसि ॥

9 Pūṣan, tāva vraté vayam
ná riṣyema kádā canā:
stotāras ta ihā smasi.

O Pūṣan, in thy service may we
never suffer injury: we are thy
praisers here.

Pūṣan tāva: note the Sandhi (40, 2). vraté: that is, while
abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason
for the hope expressed in a b.

१० परिं पूषा परस्ताद्
धस्तं दधातु दर्शियम् ।
पुनर्नो नष्टमाजतु ॥

परिं । पूषा । परस्तात् ।
इक्ष्मं । दधातु । दर्शियम् ।
पुनः । नः । नष्टम् । आ । अजतु ॥

10 pāri Pūṣā parastād

dhástam dadhātu dākṣyam :
pūnar no naṣtām ājatu.

*Let Pūṣan put his right hand
around us from afar : let him drive
up for us again what has been lost.*

parastād : the ā to be pronounced dissyllabically (cp. p. 437, a 8).
pāri dadhātu : for protection. dhástam = hástam : 54. naṣtām :
from naś be lost ; cp. ānaṣtavedasam in 8 b. ājatu : the meaning
of the vb. shows that by the n. naṣtām what is lost cows are
intended.

ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuna, beside the sun. King Varuna moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Triṣṭubh.

१ समुद्रज्येष्ठाः सलिलस्य मध्यात्	समुद्रज्येष्ठाः । सलिलस्य । मध्यात् ।
पुनाना यन्निविशमानाः ।	पुनानाः । यन्ति । अनिविशमानाः ।
इन्द्रो या वज्री वृषभो रराद	इन्द्रः । याः । वज्री । वृषभः । रराद ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrājyeṣṭhāḥ salilāsya mā-	<i>Having the ocean as their chief,</i>
dhyāt .	<i>from the midst of the sea, purify-</i>
punānā yanti āniviśamānāḥ :	<i>ing, they flow unresting : let those</i>
Īndro yā vajrī vṛṣabhó rarāda,	<i>Waters, the goddesses, for whom</i>
tā āpo devīr iha mām avantu.	<i>Indra, the bearer of the bolt, the mighty</i>
	<i>one, opened a path, help me here.</i>

samudrā-jyeṣṭhās: that is, of which the ocean is the largest. salilāsya: the aerial waters, referred to as divyās in 2a, are meant. punānās: cp. pāvakās in c. āniviśamānās: cp. i. 32, 10, where the waters are alluded to as ātiṣṭhantīs and āniveśanās *standing not still and resting not*. rarāda: of Indra, it is said elsewhere (ii. 15, 3), vājreṇa khāny atṛṇan nadīnām *with his bolt he pierced channels for the rivers*. tā āpo, &c. is the refrain of all the four stanzas of this hymn.

२ या आपो दिव्या उत वा स्रवन्ति	याः । आपः । दिव्याः । उत । वा । स्रवन्ति ।
खनिर्विमा उत वा याः स्वयंजाः ।	खनिर्विमाः । उत । वा । याः । स्वयंजाः ।
समुद्रार्था याः शुचयः पावकास्	समुद्रार्थ्याः । याः । शुचयः । पावकाः ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 2 yā Āpo divyā utā vā arāvantī *The Waters that come from*
 khanītrimā utā vā yāḥ svayam- *heaven or that flow in channels or*
 jāḥ; *that arise spontaneously, that clear*
 samudrārthā yāḥ śúcayah pa- *and purifying have the ocean as*
 vākās: *their goal: let those Waters, the*
 tā Āpo devīr ihā mām avantu. *goddesses, help me here.*

divyās: that fall from the sky as rain: cp. salilāsya mādhyāt in 1 a. khanītrimās: that flow in artificial channels: cp. Īndro yā rarāda in 1 c. svayamjās: that come from springs. samudrārthās: that flow to the sea; cp. samudrājyesthāḥ punānā yanti in 1 a, b. pāvākās: this word here and elsewhere in the RV. must be pronounced pavākā (p. 437 a 9).

- ३ यासां राजा वरुणो याति मध्ये यासाम् । राजा । वरुणः । याति । मध्ये ।
 सत्यानुते अवपञ्चनानाम् । सत्यानुते इति । अवपञ्चन । जनानाम् ।
 मधुसुतः सुर्वयो याः पावकास् मधुसुतः । सुर्वयः । याः । पावकाः ।
 ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 3 yāsāṃ rāja Varuṇo yāti mā- *In the midst of whom King*
 dhye, *Varuna goes looking down upon*
 satyānrté avapáśyañ jánānām, *the truth and untruth of men, who*
 madhuścútaḥ śúcayo yāḥ pa- *distil sweetness, clear and purify-*
 vākās: *ing: let those Waters, the god-*
 tā Āpo devīr ihā mām avantu. *desses, help me here.*

Varuṇas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapáśyan: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānrté: Pragrhya (26; cp. p. 437, note 3); accent: p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhuścútas: that is, inherently sweet.

- ४ यासु राजा वरुणो यासु सोमो यासु । राजा । वरुणः । यासु । सोमः ।
 विश्वे देवा यासुर्व मदन्ति । विश्वे । देवाः । यासु । ऊर्वम् । मदन्ति ।

वैश्वानरो यास्वयिः प्रविष्टस् वैश्वानरः । यासु । अयिः । प्रविष्टः ।
ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

‡ yāsu rājā Vāruṇo, yāsu Sōmo, *In whom King Varuṇa, in whom*
Vīśve devā yāsu ūrjam mād- *Soma, in whom the All-gods drink*
anti; *exhilarating strength, into whom*
vaiśvānaró yāsu Agniḥ prá- *Agni Vaiśvānara has entered: let*
viṣṭas: *those Waters, the goddesses, help*
tā Āpo devīr ihá mām avantu. *me here.*

ūrjam: cognate acc. with mādanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás: *belonging to all men*, a frequent epithet of Agni. práviṣṭas: Agni's abode in the Waters is very often referred to; cp. also his aspect as Apām nāpāt 'Son of Waters' (ii. 35).

MITRĀ-VĀRUṆĀ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Āsuras, who wield dominion by means of māyá *occult power*, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Triṣṭubh.

१ उद्वां चक्षुर्वक्ष्य सुप्रतीकं	उत् । वा॒म् । चक्षुः । व॒क्ष्या॒ । सु॒प्रती॒कम् ।
देवयोरिति सूर्यस्तन्वान् ।	दे॒वयोः । ए॒ति । सू॒र्यः । त॒न्वा॒न् ।
अभि यो विश्वा भुवनानि चष्टे	अ॒भि । यः । वि॒श्वा । भु॒वना॒नि । च॒ष्टे ।
स मयुं मर्त्येषु चिकेत ॥	सः । म॒युम् । म॒र्त्येषु॑ । आ । चि॒के॒त॒ ॥

1 úd vām cākṣur, Varuṇā, suprá-tikam

deváyor eti Súrīas tatanvān.

abhi yó víśvā bhūvanāni caṣṭe,

sá manyūm mártieṣu ā ciketa.

Up the lovely eye of you two gods, O (Mitra and) Varuṇa, rises, the Sun, having spread (his light); he who regards all beings observes their intention among mortals.

cākṣus: cp. vii. 63, 1, úd u eti ... Súrīyaḥ ... cākṣur Mitrásya Varuṇasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (—) of the Triṣṭubh line (see p. 441). abhi ... caṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyūm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 139, 4). In d the caesura irregularly follows the third syllable.

२ प्र वां स मिवावक्ष्यावृतावा	प्र । वा॒म् । सः । मि॒वा॒व॒क्ष्यो॑ । अ॒वृ॒ता॒वा ।
विप्रो मन्त्रानि दीर्घश्रुद्विदिति ।	वि॒प्रः । मन्त्रा॑नि । दी॒र्घ॒श्रु॒त॒ । द्वि॒द्वि॒ति॑ ।

यस्य ब्रह्माणि सुक्रतु अवाय ॥ यस्य । ब्रह्माणि । सुक्रतु इति सुऽक्रतुः ।
 आ यत्कृत्वा न श्रद्धः पृथेये ॥ अवायः ।
 आ । यत् । कृत्वा । न । श्रद्धः । पृथेये
 इति ॥

2 prā vām sá, Mitrā-Varuṇāv, Forth for you two, O Mitra-
 ṛtāvā Varuṇa, this pious priest, heard
 vípo mánmāni dīrghaśrūd afar, sends his hymns, that ye may
 iyarti, favour his prayers, ye wise ones,
 yásya bráhmāṇi, sukratū, á that ye may fill his autumns as it
 vātha, were with wisdom.
 á yát krátvā ná śarādaḥ pr-
 náithe.

iyarti: 3. s. pr. of ṛ go. yásya . . . ávāthas = yát tásya
 ávāthas: on the sb. with relatives see p. 856, 2. sukratū: see
 note on ṛtāvāri, i. 160, 1 b. The repeated unaccented word in the
 Pada text here is not marked with Anudattas because all unaccented
 syllables following a Svarita are unmarked. á prnáithe: 2. du. sb.
 pr. of prṇ fill. The meaning of d is not quite certain, but is
 probably 'that ye who are wise may make him full of wisdom
 all his life'. śarādas: autumns, not varṣāṇi rains (which only
 occurs in the AV.), regularly used in the RV. to express years of
 life, because that was the distinctive season where the RV. was
 composed.

३ प्रोरोर्मिचावर्णा पृथिव्याः प्र । उरोः । मिचावर्णा । पृथिव्याः ।
 प्र दिव ऋष्वार्द्रुतः सुदानू । प्र । दिवः । ऋष्वार्द्रुतः । सुदानू इति
 सशो दधाये ओषधीषु वित् सुदानू ।
 ऋधग्यतो अनिमिषं रचमाणा ॥ सशः । दधाये इति । ओषधीषु । वित् ।
 ऋधक् । यतः । अनिऽमिषम् । रचमाणा ॥

3 prā urór, Mitrā-Varuṇā, prthi- From the wide earth, O Mitra-
 vyāh, Varuṇa, from the high lofty sky,

prá divá řřvād bṛhatāḥ, su- O bounteous ones, ye have placed
 dānū, your spies that go separately, in
 spásā dadhāthe óśadhīṣu vikṣú plants and abodes, ye that protect
 řdhag yató, 'nimiṣam rákṣa- with unwinking eye.
 māṇā.

urós : here used as f. (as adjectives in u may be: 98), though the f. of this particular adj. is otherwise formed with ī : urv-ī. sudānū : see note on sukratū in 2c. spásas : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe : Pragṛhya (26 b). óśadhīṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatás : pr. pt. A. pl. of i go. ánimīṣam : acc. of á-nimīṣ f. non-winking, used adverbially, to be distinguished from the adj. a-nimīṣá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसो मित्रस्य बृहत्स्य धाम शंस । मित्रस्य । बृहत्स्य । धाम ।
 शुष्मो रोदसी बद्धे महित्वा । शुष्मः । रोदसी इति । बद्धे । महित्वा ।
 अयन्मासा अयज्वनामवीराः अयन् । मासाः । अयज्वनाम् । अवीराः ।
 प्र यज्ञमन्मा वृजनं तिरति ॥ प्र । यज्ञमन्मा । वृजनम् । तिरति ॥

4 śámsā Mitrásya Váruṇasya dhā- I will praise the ordinance of
 ma : Mitra and Varuṇa : their force
 śúṣmo ródasī badbadhe mahitvá. presses apart the two worlds with
 áyan māsā áyajvanām avírāḥ; might. May the months of non-
 prá yajñámanmā vṛjánam tīrāte. sacrificers pass without sons; may
 he whose heart is set on sacrifice
 extend his circle.

śámsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādh (174 a); cp. vii. 23, 3, ví bādhīṣṭa syá ródasī mahitvá he has pressed asunder the two worlds with his might. mahitvá : inst.

(p. 77). *áyan* : 3. pl. pr. sb. of *i go* (p. 130). *avírās* : predicative = *as sonless*; on the accent see p. 455, 10 c a. *yajñāmanmā* : contrasted with *áyajvanām* (accent p. 455, f. n. 2). *prá tirāte* : 3. s. sb. pr. of *tī* *cross*; this cd. vb. is often used in the sense of prolonging life (*Ā.* one's own, *P.* that of others), here of increasing the number of one's sons (as opposed to *avírās* in c); cp. *prá yé bāndhūm tirānte, gāvyaṁ prīcānto ásvyā maghāni who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

५ अमूरा विद्वां वृषणाविमा वां अमूरा । विद्वां । वृषणौ । इमाः । वाम् ।
 न यासु चिचं ददृशे न यक्षम् । न । यासु । चिचम् । ददृशे । न । यक्षम् ।
 द्रुहः सचन्ते अनृता जनानां द्रुहः । सचन्ते । अनृता । जनानाम् ।
 न वां निष्यान्वचिते अमूवन् । न । वाम् । निष्यानि । अचिते । अमूवन् ॥

5 *ámūrā, víśvā, vṛṣanāv, imā* O wise mighty ones, all these
vām, (praises) are for you two, in which
ná yāsu citrām dádrśe, ná ya- no marvel is seen nor mystery.
kṣām. Avengers follow the falsehoods of
drūhaḥ sacante anṛtā jánānām : men : there have been no secrets
ná vām niṣyāni acíte abhūvan. for you not to know.

The interpretation of this stanza is uncertain. Following the *Padapāṭha* I take *ámūrā* to be a du. m. agreeing with *vṛṣanau*, but *víśvā* for *víśvās* (contrary to the *Pada*) f. pl. N. agreeing with *imās* these (sc. *stutáyas*). *ná citrām* : that is, no deceit or falsehood. *dádrśe* : 3. s. pf. *Ā.* with ps. sense, as often (cp. p. 342 a). *drūhas* : the spies of Varuṇa (cp. 3 c). *ná niṣyāni* : explains c : there is nothing hidden from you. *a-cíte* : dat. inf. (cp. 167, 1 a).

६ ससु वां यक्षं मह्यं नमोमिर् ऊवे वां मित्रावरुणा स्वाधः । सम । ऊं इति । वाम् । यक्षम् । मह्यम् ।
 ऊवे वां मित्रावरुणा स्वाधः । नमःऽभिः ।
 प्र वां मन्वान्युचसे नवानि ऊवे । वाम् । मित्रावरुणा । सऽस्वाधः ।
 छतानि ब्रह्म जुजुषन्निमानि ॥ प्र । वाम् । मन्वानि । अचसे । नवानि ।
 छतानि । ब्रह्म । जुजुषन् । इमानि ॥

śām a vām yajñām mahayam With reverence I will consecrate
 nāmobhir; for you the sacrifice; I call on you
 huvé vām, Mitrā-Varuṇā, sa- two, Mitra-Varuṇa, with zeal.
 bādhaḥ. (These) new thoughts are to praise
 prā vām mánmāni ṛcāse nāvāni; you; may these prayers that have
 kṛtāni brāhma juṣṣann imāni. been offered be pleasing.

śām mahayam: 1. a. inj. cs. of mah. huvé: 1. s. pr. Ā. of
 hū call. sabādhas: note that the pcl. sa is separated in the Pada
 text, though the privative pol. a is not. prā . . . ṛcāse: dat. inf.
 from arc praise (see p. 192, b 1; cp. p. 463, notes 2 and 8). nāvāni:
 the seers often emphasize the importance of new prayers. brāhma:
 n. pl.; see 90, p. 67 (bottom) and note 4. juṣṣan: 3. pl. sb. pf. of
 juṣ (140, 1).

७ ह्यं देव पुरोहितिर्युवभ्यां युधम् । देवा । पुरःहितिः । युवभ्याम् ।
 यज्ञेषु मित्रावरुणवकारि । यज्ञेषु । मित्रावरुणौ । अकारि ।
 विश्वानि दुर्गा पिपृतं तिरो नो विश्वानि । दुर्गा । पिपृतम् । तिरो । नः ।
 यूयं पात स्वस्तिनिः सदा नः । यूयम् । पात । स्वस्तिनिः । सदा । नः ।

7 iyām, devā, purōhitir yuvā- This priestly service, O gods, has
 bhyām been rendered to you two at sacri-
 yajñeṣu, Mitrā-Varuṇāv, akāri; fices, O Mitra-Varuṇa. Take us
 viśvāni durgā pipṛtaṁ tīrō no. across all hardships. Do ye protect
 yūyām pāta suastibhiḥ sādā us evermore with blessings.
 naḥ.

This final stanza is a repetition of the final stanza of the preceding
 hymn (vii. 60); d is the refrain characteristic of the hymns of the
 Vasiṣṭha family, concluding three-fourths of the hymns of the seventh
 Maṇḍala.

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored
 in the Pada text. yuvābhyām: note the difference between this
 form and yūvābhyām, dat. du. of yūvan youth. Mitrā-Varuṇau:
 note that in the older parts of the RV. the du. ending au occurs

only within a Pāda before vowels, in the Sandhi form of *āv. akāri*: ps. ao. of *kṛ dā. pipṛtam*: 2. du. ipv. pr. of *pr put across. yūyām*: pl., scil. *devās*, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called *etaśā*, or by seven swift mares called *hārit bays*.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic *Āditya* or *Āditeya*, son of the goddess *Aditi*. His father is *Dyaus* or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (*āyudha*) which Mitra-Varuṇa conceal with cloud and rain, or their felly (*pavī*), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (*cakrā*), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (*viśvā-karman*) is once applied to him. By his greatness he is the divine priest (*asurya purōhita*) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of *svār light*, and cognate with the Avestic *tvare sun*, which has swift horses and is the eye of Ahura Mazda.

vii. 63. Metre : Triṣṭubh.

१ उद्वेति सुभगो विश्वचक्षाः उत । ऊं इति । एति । सुभगः । विश्वः
 साधारणः सूर्यो मानुषाणाम् । चक्षाः ।
 चक्षुर्मित्रस्य वरुणस्य देवस्य साधारणः । सूर्यः । मानुषाणाम् ।
 चर्मैव यः समविव्यक्तमौसि ॥ चक्षुः । मित्रस्य । वरुणस्य । देवः ।
 चर्मैव । यः । समश्चविव्यक्त । तमौसि ॥

1 úd u eti subhāgo viśvácakṣāḥ Up rises the genial all-seeing
 sādharmaṇaḥ Sūrio mānuṣāṇām, Sun, common to all men, the eye
 cākṣur Mitrāsya Vāruṇasya of Mitra and Varuṇa, the god who
 devās, rolled up the darkness like a
 cārmeva yāḥ samāvivyak tā- skin.
 māmsi.

viśvácakṣās : cp. urucākṣās in 4 a ; on the accentuation of these two words cp. p. 454, 10 and p. 455, 10 ca. cākṣus : cp. vii. 61, 1. sam-āvivyak : 8. s. ipf. of vyac extend. cārma iva : cp. iv. 13, 4, raśmāyaḥ Sūriasya cārmevāvādhus tāmo apsú antāḥ the rays of the sun have deposited the darkness like a skin within the waters.

२ उद्वेति प्रसवीता जनानां उत । ऊं इति । एति । प्रसविता । जनाना-
 महान्केतुरर्णवः सूर्यस्य । नाम ।
 समानं चक्रं पर्याविवृत्सन् महान् । केतुः । अर्णवः । सूर्यस्य ।
 यदेतशो बहति धूर्षु युक्तः ॥ समानं । चक्रम् । परिश्चाविवृत्सन् ।
 यत् । एतशः । बहति । धूःसु । युक्तः ॥

2 úd u eti prasavītā jánānām Up rises the rouser of the people,
 mahān ketúr arṇavāḥ Sūriasya, the great waving banner of the Sun,
 samānām cakram parivāvivṛtsan, desiring to revolve hither the uni-
 yād Etaśó váhati dhūrṣú yuktāḥ form wheel, which Etaśa, yoked to
 the pole, draws.

prasavitā : with metrically lengthened i (cp. p. 440, 4) for prasavitā as restored by the Padapāṭha; cp. 4 c, jānāḥ Sūryeṇa prāsūtāḥ. samānām : *uniform*, with reference to the regularity of the sun's course. cakrām : a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryāvivṛtsan : ds. of vṛt *turn*; cp. p. 462, 13 a. Etaśās : as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptā yuñjanti rātham ékacakram, ékō áśvo vahati saptánāmā *seven yoke the one-wheeled car, one steed with seven names draws it*. dhūrṣu : the loc. pl. as well as the s. of this word is used in this way.

३ वि॒भ्राज॑मान॒ उ॒षसा॑मुप॒स्थान् । वि॒भ्राज॑मानः । उ॒षसा॑म् । उ॒प॒स्थान् ।
 रे॒मेरु॑र्दे॒त्यनु॑म॒द्यमानः । रे॒मेः । उ॒त् । ए॒ति । अ॒नु॒म॒द्यमानः ।
 ए॒ष मे॑ दे॒वः स॒वि॒ता च॑च्छन्द॒ ए॒षः । मे॑ । दे॒वः । स॒वि॒ता । च॑च्छन्द॒ ।
 यः स॒मानं॑ न प्र॒मि॒नाति॒ धाम॑ ॥ यः । स॒मानम् । न । प्र॒मि॒नाति॒ । धाम॑ ॥

३ vibhrājamāna uśāsām upāsthād *Shining forth he rises from the*
 rebhāir úd eti anumadyamānaḥ. *lap of the dawns, greeted with*
 eśā me devāḥ Savitā cachanda, *gladness by singers. He has seemed*
 yāḥ samānām ná pramināti dhā- *to me god Savitṛ who infringes not*
 ma. *the uniform law.*

cachanda : here the more concrete god Sūrya is approximated to Savitṛ (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (prasavitā, prāsūtās) specially applicable to Savitṛ. ná pramināti : cp. what is said of Dawn in i. 123, 9, ṛtāsya ná mināti dhāma *she infringes not the law of Order*.

४ दि॒वो रु॒क्म उ॒रु॒च॒चा॒ उ॒देति॑ दि॒वः । रु॒क्मः । उ॒रु॒च॒चाः । उ॒त् । ए॒ति ।
 दू॒रेर॑र्च्य॒स्तुर॑णि॒र्ध्राज॑मानः । दू॒रेर॑र्च्यः । त॒र॒णिः । भ्राज॑मानः ।
 नृ॒नं ज॒नाः सूर्ये॑ण प्र॒सूता॑ नृ॒नम् । ज॒नाः । सूर्ये॑ण । प्र॒सूताः ।
 अ॒यन्त॑र्धीनि॒ ह्य॒व॒न्तपा॑सि ॥ अ॒यन् । अ॒र्धीनि॑ । ह्य॒व॒न्त॑पा॒सि ॥

divó rukmā urucākṣā úd eti, dūrēarthas tarāṇir bhrāja- māṇaḥ. nūnām jānāḥ Sūriṇa prāsūtā āyann ārthāni, kṛṇāvann ā- pāmai.	The golden gem of the sky, far- seeing rises, whose goal is distant, speeding onward, shining. Now may men, aroused by the Sun, attain their goals and perform their labours.
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divó rukmāḥ : cp. vi. 51, 1, rukmó ná divá údītā vy ādyaut
like a golden gem of the sky he has shone forth at sunrise; and
v. 47, 3, mādhye divó nīhitaḥ pśnir āsmā the variegated stone
set in the middle of the sky. dūrēarthas : Surya has far to travel
before he reaches sunset. āyan : 3. pl. pr. sb. of i go. ārthāni :
note that this word is always n. in the RV. except in two hymns
of the tenth book, in which it is m. kṛṇāvan : 3. pl. pr. sb. of kṛ
do; accented because beginning a new sentence (p. 465, 18 a).

य च॑ च॒क्र॒मृता॑ गा॒तुम॑क्षै क्षे॒नो न दी॒यन्न॑वेति॒ पाथैः॑ । प्रति॑ वां॒ सूर॒ उदिते॑ विधेम॒ नमो॑भिर्मि॒त्रावरु॑णो॒त ह॒व्यैः॑ ॥	यच॑ । च॒क्रुः । अ॒मृताः । गा॒तुम् । अ॒क्षै । क्षे॒नः । न । दी॒यन् । अ॒नु । ए॒ति । पा॒थैः । प्रति॑ । वा॒म् । सू॒र । उ॒त । इ॒ति । वि॒धेम॒ । व॒मः । मिः । मि॒त्रा॒वरु॒णा । उ॒त । ह॒व्यैः ॥
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5 yātrā cakrūr amṛtā gātum asmai, āyenó ná díyann ānu eti pá- thaḥ. prāti vām, sūra údite, vidhema námobhir Mitrā-Varuṇotá ha- vyáih.	Where the immortals have made a way for him, like a flying eagle he follows his path. To you two, when the sun has risen, we would pay worship with adorations, O Mitra-Varuṇa, and with offerings.
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yātrā : the final vowel metrically lengthened. amṛtās : various
gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have
made paths for the sun. prāti to be taken with vidhema. sūra
údite : loc. abs. (205 b).

इ नू मि॒त्रो वरु॑णो अ॒र्य॒मा न॒सु क्ष॒ने तो॒वाय॑ वरि॒वो दध॑न्तु ।	नु । मि॒त्रः । वरु॑णः । अ॒र्य॒मा । नः । क्ष॒ने । तो॒वाय॑ । वरि॒वः । द॒ध॒न्तु ।
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सुगा नो विद्वां सुपथानि सन्तु सुगा । नः । विद्वां । सुपथानि । सन्तु ।
 द्यूयं पात स्वस्तिभिः सदा नः ॥ द्यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

- 6 *nū* Mitró Váruṇō Aryamā nas *Now may Mitra, Varuṇa, and*
tmāne tokāya váriṇo dadhantu : Aryaman grant wide space to us
sugā no viśvā supāthāni santu. ourselves and to our offspring.
yūyām pāta suastibhiḥ sādā Let all our paths be fair and easy
naḥ. to traverse. Do ye protect us ever-
more with blessings.

nū: to be pronounced with a slur as equivalent to two syllables (८ —, cp. p. 437 a 8); only *nū* occurs as the first word of a sentence, never *nú* (p. 238); the Pada text always has *nū*. *tmāne*: this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while *ātmán* is only just beginning to be thus used in the RV. (115 b a) and later supplants *tanū* *body* altogether. *dadhantu*: 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of *dadhatu*. *sugā*: lit. *may all (paths) be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

ĀŚVINĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (*āśv-in* *horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (*hiraṇya-vartani*). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are *daśā wondrous* and *nāsatya true*.

They are more closely associated with honey (*mādhū*) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey; they poured out a hundred jars of honey. They have a honey-goat; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Rbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (*rāsabha*). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (*vartis*), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Āśvins are children of Heaven; but they are also once said to be the twin sons of Vivasvat and Tvaṣṭr's daughter Saranyū (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūrya's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Āśvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Āśvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Āśvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Āśvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Ásvins date from the Indo-European period. The two horsemen, sons of Dyans, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Ásvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Ásvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप॒ स्वसु॑रुषसो नग्नि॒र्जिही॑ति	अप॑ । स्वसुः । उ॒वसः । नक् । जि॒ही॒ति ।
रि॒णक्ति॑ कृ॒ष्णो॑रु॒षाद्य॑ पन्था॒म् ।	रि॒णक्ति॑ । कृ॒ष्णोः । अ॒रु॒षाय॑ । पन्था॒म् ।
अ॒श्वाम॑घा॒ गोम॑घा वां ऊ॒वेम॑	अ॒श्व॒मघा॑ । गो॒म॒घा । वा॒म् । ऊ॒वे॒म् ।
दिवा॒ नक्तं॑ श॒रम॑स्रवु॒योत॑म् ॥	दिवा॑ । नक्त॑म् । श॒र॒म् । अ॒स्र॒त् । यु॒यो॒त॒म् ॥

1 āpa svásur Uśásō Nág jihīte:	Night departs from her sister
riṇákti kṛṣṇīr aruṣāya pánthām.	Dawn. The black one yields a
áśvāmaghā, gómaghā, vām hu-	path to the ruddy (sun). O ye that
vema:	are rich in horses, rich in cows,
dīvā náktam śárum asmád yu-	on you two we would call: by day
yotam.	and night ward off the arrow
	from us.

Nák (N. of náś): this word occurs here only. āpa jihīte: 3. s. ā. from 2. hā. Uśásas: abl., with which svásur agrees. Night and Dawn are often called sisters, e.g. svásā svásre jyāyasyai yónim āraik the (one) sister has yielded her place to her greater sister (i. 124, 8); and their names are often joined as a dual divinity, náktosāsā. The hymn opens thus because the Ásvins are deities of the early dawn. kṛṣṇī (dec., p. 87): night; cp. i. 113, 2, śvetyā āgād āraig u kṛṣṇā sádanāni asyāḥ the bright one has come; the black one has yielded her abodes to her. riṇákti: 3. s. pr. of ric leave. aruṣāya: to the sun; cp. i. 113, 16, āraik pánthām yātave sūryāya she has

yielded a path for the sun to go. pānthām: on the dec. see 97, 2 a. gómaghā: on the accentuation of this second voc., see p. 435. 13 a. śárūm: the arrow of death and disease; for the Āsvins are characteristically healers and rescuers. asmád: p. 104. yuyutam: 2. du. of yu separate, for yuyutam; cp. 2 c and note on ii. 83, 1 b.

- १ उपायांतं दासुये मर्त्याय
रथेन वामरथिना वरुणा ।
युयुतमश्मदनिराममीवा
दिवा नक्तं माध्वी चासीद्यां नः ।
उपायांतरं । दासुये । मर्त्याय ।
रथेन । वरुणः । अग्निना । वहन्ता ।
युयुतम् । अश्मत् । अनिराम् । अमीवान् ।
दिवा । नक्तम् । माध्वी इति । चासीद्याम् ।
नः ॥

- 2 upāyātam dāsūge mārtyāya
rāthena vāmam, Āvinā, vāh-
antā.
yuyutam asmād ānirām āmi-
vām:
divā naktam, mādhvī, trāsī-
thām nah.
Come hither to the aid of the
pious mortal, bringing wealth on
your car, O Āsvins. Ward off
from us languor and disease:
day and night, O lovers of honey,
may you protect us.

upa-ā-yātam: 2. du. ipv. of yā go; on the accent see p. 469, 20 A a a. mādhvī: an epithet peculiar to the Āsvins. trāsīthām: 2. du. Ā. s so. op. of trā protect (143, 4); irregularly accented as if beginning a new sentence.

- ३ आ वां रथमवमस्तां वृष्टौ
सुखायवो वृषणो वर्तयन्तु ।
सूमगमस्मिमतयुगिभिरश्चैर
आश्विना वसुमन्तं वहिषाम् ॥
आ । वान् । रथम् । अवमस्ताम् । वि
वृष्टौ ।
सुखायवः । वृषणः । वर्तयन्तु ।
सूमगमस्मिन् । अतयुग्भिः । अश्वैः ।
आ । अश्विना । वसुमन्तम् । वहिषाम् ॥

- 3 ā vām rātham avamāsyām vīu-
ṣṭau
sumnāyāvo vṛṣaṇo vartayantu.
Let your kindly stallions whirl
hither your car at (this) latest day-
break. Do ye, O Āsvins, bring it

syūmagabhas̥tim ṛtayūgbhir āś- *that is drawn with thongs with your*
 vair, *horses yoked in due time, hither,*
 ā, Āśvinā, vāsūmantam vahethām. *laden with wealth.*

avamāsyām: prn. adj. (120 c 1). sumnāyāvas: the vowel is metrically lengthened in the second syllable, but, when this word occupies another position in the Pāda, the short vowel remains.

४ यो वा॒ रथो॑ नृपती॒ अस्ति॑ वो॒ह्ना यः । वा॒म । रथः॑ । नृपती॒ इति॑ नृ॒पती ।
 त्रि॒वन्धुरो॑ वसु॒माँ उ॒स्रया॑मा । अस्ति॑ वो॒ह्ना ।
 आ न॑ ए॒ना ना॒स॒त्योप॑ या॒तम् त्रि॒वन्धुरः॑ । वसु॒मान् । उ॒स्रया॑मा ।
 अ॒भि यदा॑ वि॒श्वप्स्यो॑ जि॒गाति॑ ॥ आ । नः॑ । ए॒ना । ना॒स॒त्या । उप॑ । या॒तम् ।
 अ॒भि । यत् । वा॒म । वि॒श्वप्स्यः॑ । जि॒गाति॑ ॥

4 yó vām rátho, nṛpatī, ásti *The car, O lords of men, that is*
 volhā, *your vehicle, three-seated, filled with*
 trivandhuró vāsūmāñ usrá- *riches, faring at daybreak, with that*
 yāmā, *come hither to us, Nāsatyas, in*
 é na enā, Nāsatyā, úpa yātam, *order that, laden with all food, for*
 abhī yád vām víśvápsnyo jīgāti. *you it may approach us.*

trivandhurás: accent, p. 455 ca. vāsūmān: Sandhi, 39. á úpa yātam: p. 468, 20 a; cp. note on upáyātam in 2 a. enā: p. 108. yád: p. 357. vām: ethical dat. víśvápsnyas: the meaning of this word being doubtful, the sense of the whole Pāda remains uncertain. jīgāti 3. s. sb. of gā go, indistinguishable from the ind.

५ यु॒वं अ॒वा॒नं॑ क॒र॒सो॑ऽमु॒मुक्तं॑ यु॒वम् । अ॒वा॒नम् । क॒र॒सः॑ । अ॒मु॒मुक्तम्॑ ।
 नि॒ पे॒द॒व॑ ऊ॒ह॒धुरा॑ऽमु॒म॒सम् । नि॒ । पे॒द॒व॑ । ऊ॒ह॒धुः॑ । आ॒मु॒म् । अ॒म॒सम् ।
 नि॒र॒हंस॑ऽत॒म॒सः॑ स॒त॒म॒सि॑ निः । अ॒हंसः॑ । त॒म॒सः॑ । स॒त॒म॒सि॑ । अ॒चि॒म् ।
 नि॒ वा॒ङ्म॑वं शि॒थिरे॑ धा॒त॒म॒क्तः॑ ॥ नि॒ । वा॒ङ्म॑वम् । शि॒थिरे॑ । धा॒त॒म् । अ॒क्त॒-
 रिति॑ ॥

- 5 yuvām Cyāvānaṃ jarāso 'mu- *Ye two released Cyāvāna from*
 muktam, *old age, ye brought a swift horse*
 ní Pedāva ūhathur āśúm āś- *to Pedu; ye rescued Airi from*
 vam; *distress and darkness; ye placed*
 nīr āmhasas tāmasaḥ spartam *Jāhuṣa in freedom.*
 Ātrim,
 ní Jāhuṣām śithiré dhātam
 antāḥ.

yuvām: note that this is the nom., yuvām being the acc.: p. 105. Cyāvāna is several times mentioned as having been rejuvenated by the Āsvins. jarāsas: abl. (p. 316 b). amumuktam: ppf. of muc (140, 6, p. 158). ní ūhathur: 2. du. pf. of vah. Pedāve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Āsvins. nīr spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. ní dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Āsvins: 'ye carried away at night Jāhuṣa who was encompassed on all sides'.

- ६ इयं मनीषा इयमन्विना गीर् *इयम् । मनीषा । इयम् । अन्विना । गीः ।*
 इमां सुवृत्तिं वृषणा जुषियाम् । *इमाम् । सुवृत्तिम् । वृषणा । जुषियाम् ।*
 इमा ब्रह्माणि युवयून्मग्न *इमा । ब्रह्माणि । युवयूनि । अगमन् ।*
 यूयं पात स्वस्तिभिः सदा नः ॥ *यूयम् । पात । स्वस्तिभिः । सदा । नः ॥*

- 6 iyām mañiṣā, iyām, Āsvinā, gīr. *This is my thought, this, O*
 imām suvr̥k̥tīm, vṛṣanā, juṣe- *Āsvins, my song. Accept gladly*
 thām. *this song of praise, ye mighty ones.*
 imā brāhmāṇi yuvayūni agman. *These prayers have gone addressed*
 yūyām pāta suastibhiḥ sādā *to you. Do ye protect us evermore*
 naḥ. *with blessings.*

mañiṣā: this is one of the four passages in which the nom. of the der. ā dec. does not contract with a following vowel in the Saṃhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gīr: 82. agman: 8. pl. root ac. of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Āsvins. On d see note on vii. 61, 6.

VĀRUNA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (*samrāj*). The attribute of sovereignty (*kṣatrá*) and the term *ásura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyá occult power*; the epithet *māyín crafty* is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called *dhr̥tāvṛata whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuṇa stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pāsās) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuṇa is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur. Varuṇa is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuṇa and Yama, the two kings who reign in bliss.

The original conception of Varuṇa seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuṇa in character, though not in name. It may even be older still; for the name Varuṇa is perhaps identical with the Greek οὐρανός *sky*. In any case, the word appears to be derived from the root वृ *cover* or *encompass*.

vii. 86. Metre: Triṣṭubh.

१ धीरा॒ त्वं॒स्य॒ महि॒ना॒ जनु॑ंषि॒	धीरा॑ । तु । अ॒स्य । म॒हिना॑ । जनु॑ंषि ।
वि॒ यस्त॑स्त॒म्भ॒ रोद॑सी चिदुर्वी ।	वि । यः । त॒स्त॒म्भ॒ । रोद॑सी॒ इति॑ । चि॒त् ।
प्र॒ नाक॑मृष्वं नुनुदे बृहन्तं	उ॒र्वी इति॑ ।
द्वि॒ता न॑च॒चं प॒प्रथ॑त् भूमं ॥	प्र । ना॒कम् । अ॒ष्ट्वम् । नु॒नुदे॑ । बृ॒हन्त॑म् ।
	द्वि॒ता । न॑च॒चम् । प॒प्रथ॑त् । च॒ । भू॒म् ॥

1 dhīrā tū asya mahinā janūṃṣi,
vi yās tastāmbha ródasī cid
urvī.

*Intelligent indeed are the genera-
tions by the might of him who has
propped asunder even the two wide*

prá nákam ṛṣvám nunude brh- *worlds. He has pushed away the*
 ántam, *high, lofty firmament and the day-*
 dvitá nákṣatram; papráthac ca *star as well; and he spread out*
 bhúma. *the earth.*

dhírā: cp. 7 c, ácetayad acítah; and vii. 60, 6, acetásam cio
 citayanti dáksaiḥ *they with their skill make even the unthinking think.*
 asya = Varuṇasya. mahinā = mahimná (see 90, 2, p. 69). Varuṇa
 (as well as other gods) is several times said to hold apart heaven and
 earth (e.g. vi. 70, 1), which were supposed to have originally been
 united. prá nunude: pushed away from the earth; cp. vii. 99, 2
 of Viṣṇu: úd astabhnā nákam ṛṣvám brhántam *thou didst prop up*
the high lofty firmament. nákam: means the *vault of heaven*; there
 is nothing to show that it ever has the sense of *sun* which Sayana
 gives it here. Sayana also makes the verb nunude, though unaccented,
 depend on the relative in b; c is, however, equivalent to a relative
 clause (cp. ii. 12, 5 b. 8 d). nákṣatram: in the sing. this word
 regularly refers to the sun, in the pl. to the stars. Varuṇa and other
 gods are often said to have raised the sun to, or to have placed it
 in, heaven. dvitá: *doubly* to be taken with nunude; that is, he
 raised up from the earth both the vault of heaven and the sun.
 papráthat: ppf of prath (140, 6); accented because it begins a
 new sentence. bhúma: note the difference between bhūman n.
earth and bhūmán m. *multitude* (p. 259).

२ उत स्वयां तन्वा॒ऽऽ सं वदे॒ तत् । उ॒त । स्व॒यां । त॒न्वा । स॒म् । व॒दे । तत् ।
 क॒दा न्व॑र्त्त॒र्वरे॒ण्ये सु॒वा॒नि । क॒दा । नु । अ॒न्तः । व॒रे॒ण्ये । सु॒वा॒नि ।
 किं मे॒ ह॒व्य॒म॒ह॒र्षा॒नो जु॒षे॒त । कि॒म् । मे॒ । ह॒व्य॒म् । अ॒ह॒र्षा॒नः । जु॒षे॒त् ।
 क॒दा मृ॒च्छी॒कं सु॒म॒नां अ॒भि ख्य॑म् ॥ क॒दा । मृ॒च्छी॒कम् । सु॒ऽम॒नाः । अ॒भि ।
 ख्य॑म् ॥

2 utá sváyā tanvā sām vade tát : *And I converse thus with myself:*
 kadā nú antár Varuṇe bhu- *'when, pray, shall I be in com-*
 vāni? *munion with Varuṇa? What obla-*
 kīp me havyām ahrṇāno juṣeta? *tion of mine would he, free from*
 kadā mṛṣīkām sumānā abhi *wrath, enjoy? When shall I, of*
 khyam? *good cheer, perceive his mercy?'*

svāyā tanvā: with my own body = with myself (cp. p. 450, 2 b).
 nv antār; loc. cit. Note that when a final original r appears in the
 Samhita text, it is represented by Visarjanīya only in the Pada text;
 on the other hand, antār in vii. 71, 5 appears as antār iti; within
 Varuna = united with Varuna. bhuvāni: 1. s. sb. root ao. of bhū be.
 khyam: 1. s. inj. a ao. of khyā.

३ पृच्छे तदेनो वरुण दिदृक्षू-	पृच्छे । तत् । एनः । वरुण । दिदृक्षू ।
पो एमि चिकितुषो विपृक्षम् ।	उपो इति । एमि । चिकितुषः । विपृक्षम् ।
समानमिच्छे कवयस्त्रिदाङ्गर्	समानम् । इत् । मे । कवयः । चित् । आङ्गः ।
अयं ह तुभ्यं वरुणो ह्यणीति ॥	अयम् । ह । तुभ्यम् । वरुणः । ह्यणीति ॥

३ prché tád éno, Varuna, di-	I ask about that sin, O Varuna,
dīkṣu;	with a desire to find out; I ap-
úpo emi cikitúṣo vipṛcham;	proach the wise in order to ask;
samānám in me kaváyas tri da-	the sages say one and the same
āhur:	thing to me: 'this Varuna is wroth
ayám ha túbhyam Váruno hr-	with thee.'
nīte.	

prché: 1. s. pr. ind. \bar{A} . of prach ask. didīkṣu is a difficulty:
 it has been explained as L. pl. of a supposed word didīś, a very
 improbable formation = among those who see; also as N. s. of a ds.
 adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for
 didīkṣur (úpo) = desirous of seeing (i. e. finding out). It is probably
 best, following the Padapāṭha, to take the word as n. of the ds. adj.
 used adverbially (with adv. shift of accent) = with a desire to see, i. e.
 find out. úpo = úpa u (24). cikitúṣas: A. pl. of the pf. pt. of cit
 perceive. vi-ṛcham acc. inf. (167, 2 a). hrñite: 3. s. pr. \bar{A} . of hr
 be angry; w dat. (200 l).

४ किमार्ग आस वरुण ज्येष्ठं	किम् । आर्गः । आस । वरुण । ज्येष्ठम् ।
यत्स्रोतारं जिघांससि सखायम् ।	यत् । स्रोतारम् । जिघांससि । सखायम् ।

प्र तर्हि बोधी दूठन खसावो प्र तत्तर्हि नीतिः कुर्वन्तः खसावः ।
 एवं त्वमेवा नमसा नुर इयान् ॥ एवं त्वा ज्ञेयः नमसा नुरः ।
 इयान् ॥

८ किं ऀगा ऀसा, Varuṇa, jyēṣṭham
 yāt stotāraṃ jighāṃsasi sākha-
 yam?
 prā tām me voco, dūḷabha eva-
 dhāvo:
 āva trāṇeṇā nāmasā turājyām.

*What has been that chief sin,
 O Varuṇa, that thou desirest to
 slay thy praiser, a friend? Pro-
 claim that to me, thou that art hard
 to deceive, self-dependent one: thee
 would I, free from sin, eagerly
 appease with adoration.*

jyāṣṭham = *jyāiṣṭham*, to be pronounced as 2 trisyllable (15, 1 f). *yāt*: *that* as a conj. (p. 242). *jīghāmsasi*: ds. of *han* *slay*. *prā* vocas: inj. so. of *vac* *say*. *dūlabha*: 49 c. *turā_iiyām* = *turāḥ iyām* (op. of *i go*), to be pronounced, with irr. secondary contraction (cp. 22 a; 48 a), as *turāsyām*. *āva* to be taken with *iyām* (cp. 5 a-c).

५ अवं द्रुग्धानि॒ पित्र्या॑ रुज्ज॒ नो
 ऽव॒ या वयं॑ च॒क्रमा॑ तनूभिः ।
 अवं राजन्य॑स्तु॒र्पं न ता॑युं
 रुज्जा वत्सं॑ न दा॒स्त्री वसि॑ष्ठम् ॥

अवं । द्रुग्धानि॒ । पित्र्या॑ । रुज्ज॒ । नः ।
 अवं । या । वयम् । च॒क्रम् । तनूभिः ।
 अवं । राज॒न॒ । प॒स्त् । तु॒र्पम् । न । ता॑युम् ।
 रुज्ज । वत्सम् । न । दा॒स्त्रः । वसि॑ष्ठम् ॥

5 áva drugdhāni pitriā srjā no,
 áva yā vayāṃ cakrmā tanū-
 bhiḥ.
 áva, rājan, paśutṛpaṃ ná tā-
 yūṃ,
 srjā, vatsāṃ ná dām^ono, Vāsi-
 sthara.

*Set us free from the misdeeds
 of our fathers, from those that we
 have committed by ourselves. Re-
 lease Vasiṣṭha, O King, like a
 cattle-stealing thief, like a calf from
 a rope.*

áva sṛjā (metrically lengthened final, also in d): note the different construction in a: acc. of object and dat. of prs.; and in c d: acc. of prs. and abl. of that from which V. is set free. drugdhāni: pp.

of *śruh*. *cakṛmā*: metrical lengthening of final vowel *cautibhais*: in the sense of a ref. pron. *ava spṛā*: i.e. from *ain tāyum*. as one releases (after he has expiated his crime); a thief who has been bound; cp. viii. 67, 14: *tē nā, śāṭiyāc*, *śrumbhata stendāp* *baddhām* *iva* as such as vs fine, O *śāṭiyas*, like a thief who is bound. *dāmanas*: distinguish *dāman* n. bond and *dāman* n. act of gilling from *dāman* n. giver and gift.

न स खी इती वरु ऋतिः वा	न : स : । ख : । इति : । वरु । ऋतिः । वा ।
सुरा वृद्धिर्भिद्वयो ऋतिः ।	सुरा । वृद्धिः । विभिद्वयोः । ऋतिः ।
एति ज्ञायाम्नीयस उपरि	एति । ज्ञायाम् । कनीयसः । उपरि ।
कर्मज्ञेद्वृतस प्रयोता ॥	कर्मः । ज्ञे । वृत् । कर्मज्ञे । प्रयोता ॥

na sa svō dākṣo, Varuṇa, dhṛu-
tiḥ sā :

sūrā mayūr vibhīdako śāṭitiḥ;
āsti jyāyān kāniyasa upāre;
svāpnas canēd ārtasya pra-
yotā.

It was not my own intent, O
Varuṇa, it was seduction: liquor,
anger, dice, thoughtlessness; the
elder is in the offence of the younger;
not even sleep is the warder off of
wrong.

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. *dhṛūtis*: from the root *dhru* = *dhvṛ* (cp. 167 b, 9; 171, 2), which occurs at the end of one or two eds., as Varuṇa-dhṛu-t *deceiving Varuṇa*; cp. also v. 12, 5: *śdhūr-gata svayām etē vācobhir jñāyatē vṛjināni bruvāntaḥ* *these have deceived themselves with their own words, uttering crooked things to the straightforward man*. Thus the meaning of *dhṛūti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upāre*. This word is naturally to be derived (in accordance with the analysis of the Pada text) from *upa* + *ara* (ṛ go). The ed. vb. *ūpa* ṛ occurs two or three times, e.g. AV. vii. 106, 1: *yād āsmṛti cakṛmā kim cid, upārimā cāraṇe* *if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pāda meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yāḥ . . . prasavé . . . āsi bhūmanah who (Savitr) art in the stimulation of the world, i.e. art the cause of the stimulation of the world.* *prayotā*: this word might be derived from *pra+yu join* or *pra+yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. *canā* then would have the original sense of *not even* (pp. 229-30). *svāpnas*: i.e. by producing evil dreams.

७ अरं दासो न मीळ्हुषे कराण्ण- अरम् । दासः । न । मीळ्हुषे । कराणि ।
इ देवाय भूर्णेनागाः । अहम् । देवाय । भूर्णे । अनागाः ।
अचेतयदचितो देवो अर्यो अचेतयत् । अचितः । देवः । अर्यः ।
गृत्सं राये कवितरो जुनाति ॥ गृत्सम् । राये । कविऽतरः । जुनाति ॥

7 āram, dāsó ná, mīḥuṣe karāṇi I will, like a slave, do service
ahām devāya bhūrṇaye ānāgāḥ. sinless to the bounteous angry god.
ācetayad acito devó aryó; The noble god made the thoughtless
gr̥tsam rāyé kavitaro junāti. think; he, the wiser, speeds the
experienced man to wealth.

mīḥuṣe: dat. s. of *mīḥvāms*. *karāṇi*: 1. a. sb. root ao. of *kṛ* do; to be taken with the adv. *āram* (p. 313, 4). *ācetayat*: see cit. *gr̥tsam*: even the thoughtful man Varuna with his greater wisdom urges on. *rāyé*: final dat. (of *rái*), p. 314, 2. *junāti*: 3. a. pr. of *jū* speed.

८ अयं सु तुभ्यं वदण स्वधावो अयम् । सु । तुभ्यम् । वदण । स्वधाऽवः ।
इदि सोम उपश्रितसिदसु । इदि । सोमः । उपऽश्रितः । चित् । असु
शं नः जेने शसु योगे वो असु शम् । नः । जेने । शम् । ऊं इति । योगे ।
धूयं पात स्वस्तिमिः सदा नः ॥ नः । असु ।
धूयम् । पात । स्वस्तिमिः । सदा । नः ।

8 ayaṁ sū túbhyam, Varuṇa sva- *Let this praise be well impressed*
 dhāvo, *on thy heart, O self-dependent*
 ṛdī stóma úpaśritaś cid astu. *Varuṇa. Let us have prosperity*
 śám naḥ kṣéme, śám u yóge nō *in possession, prosperity also in*
 astu. *acquisition. Do ye protect us ever-*
 yūyám pāta suastibhiḥ sādā naḥ. *more with blessings.*

túbhyam : dat. of advantage (p. 314, B 1). astu naḥ : p. 320 f.
 On d see note on vii. 61, 6.

MANDŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

१ संवत्सरं शश्याना	संवत्सरम् । शश्यानाः ।
ब्राह्मणा व्रतचारिणः ।	ब्राह्मणाः । व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां	वाचम् । पर्जन्यजिन्वितां ।
प्र मण्डूकां अवादिषुः ॥	प्र । मण्डूकाः । अवादिषुः ॥

1 samvatsarām śaśayānā	<i>The frogs having lain for a year,</i>
brāhmaṇā vratacārīṇaḥ,	<i>like Brāhmins practising a vow,</i>
vācam Parjanya-jinvitām	<i>have uttered forth their voice roused</i>
prā maṇḍūkā avādiṣuḥ.	<i>by Parjanya.</i>

samvatsarām : acc. of duration of time (197, 2). śaśayānās : pf. pt. *Ā.* of śī lie (p. 155, f. n. 1). brāhmaṇās : i. e. like Brahmins. vratacārīṇas : i. e. *practising a vow* of silence. Parjanya-jinvitām : because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣuḥ : iṣ ao. of vad (145, 1).

१ दिव्या आपो अग्निं यदेन जायन्
 वृत्तिं न शुष्कं सरसीं शयायनम् ।
 गवामहं न मायुर्वत्सिनीनां
 मण्डूकानां वपुर्वा समेति ॥

दिव्याः । आपः । अग्निः । यत् । एनम् ।
 आचनम् ।
 वृत्तिम् । न । शुष्कम् । सरसी इति ।
 शयायनम् ।
 गवाम् । अहं । न । मायुः । वत्सिनीनाम् ।
 मण्डूकानाम् । वपुः । अर्वा । समः । एति ॥

2 divyā āpo abhi yād enam āyan,
 dṛtīm nā śuṣkam, sarasī śāyā-
 nam,
 gāvām āha nā māyūr vatsinī-
 nām,
 maṇḍūkānām vapuṛvā sām
 eti.

When the heavenly waters came
 upon him lying like a dry leather-
 bag in a lake, then the sound of the
 frogs unites like the lowing of cows
 accompanied by calves.

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the
 sing. maṇḍūkāḥ in 4 c used collectively. āyan: ipf. of i (p. 130).
 sarasī: loc. of sarasī according to the primary ī dec. (cp. p. 87). A dried-
 up lake is doubtless meant. gāvām: 102, 2; p. 458, c. 1. ātrā
 (metrically lengthened): here as corr. to yād (cp. p. 214).

३ यदेभिर्नो उग्रतो अभ्यवर्षीत्
 तृष्यावतः प्रावृष्यागतायाम् ।
 अहखलीकृत्या पितरं न पुत्रो
 अन्यो अन्यमुप वदन्तमेति ॥

यत् । ईम् । एनाम् । उग्रतः । अग्निः ।
 अवर्षीत् ।
 तृष्यावतः । प्रावृषि । आगतायाम् ।
 अहखलीकृत्या । पितरम् । न । पुत्रः ।
 अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

3 yād im enām ūsatō abhy āvar-
 ṣīt
 tṛṣyāvataḥ, prāvṛṣi āgatāyām,
 akhkhaliḥkṛtyā, pitāraṁ nā pu-
 trō,
 anyō anyām ūpa vādantam eti.

When he has rained upon them
 the eager, the thirsty, the rainy
 season having come, one with a
 croak of joy approaches the other
 while he speaks, as a son (ap-
 proaches) his father.

Im: see p. 220, 2. *uśātās* (pr. pt. A. pl. of *vaś* *desire*): *longing* for rain. *āvarṣīt*: *is* so. of *vr̥ṣ*: if the subject were expressed it would be *Parjanya*. *prāvṛṣi*: loc. abs. (see 205, 1 b). *akḥkhalikṛtyā*: see 184 d; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with *ā* in the Pada text. *anyās*: i. e. *maṇḍūkas*.

- ४ अन्यो अन्यमनु गृभ्णातिनोरु अन्यः । अन्यम् । अनु । गृभ्णाति । एनोः ।
 अपां प्रसर्गे यदमन्दिषाताम् । अपाम् । प्रऽसर्गे । यत् । अमन्दिषाताम् ।
 मण्डूको यदभिदृष्टः कनिष्कन् मण्डूकः । यत् । अभिऽदृष्टः । कनिष्कन् ।
 पुत्रिः संपृङ्गे हरितेन वाचम् ॥ पुत्रिः । सम्ऽपृङ्गे । हरितेन । वाचम् ॥

- 4 anyó anyám ánu gr̥bhṇāti enor, One of the two greets the other
 apām prasargé yád ámandiṣā- when they have revelled in the dis-
 tām. charge of the waters. When the
 maṇḍūko yád abhivṛṣṭaḥ ká- frog, rained upon, leaps about, the
 iṣkan, speckled one mingles his voice with
 pṛṣṇiḥ sampr̥ṅkté hárítēna vá- (that of) the yellow one.
 cam.

enos: gen. du., of *them two* (112 a). *gr̥bhṇāti*: 3. s. pr. of *grabh*. *ámandiṣātām*: 3. du. A. *is* so. of *mand* *exhilarate*. *maṇḍūkas*: in a collective sense. *kániṣkan*: 3. s. inj. int. of *skand* *leap* (= *ká-niṣkand*), see 174 b. Note that this form in the Pada text is *kániskan*, because in the later Sandhi *s* is not cerebralized before *k* (cp. 67). The use of the inj. with *yád* is rare. *sam-pr̥ṅkté*: 3. s. A. pr. of *pre* *mix*.

- ५ यदेषामन्यो अन्यस् वाचं यत् । एषाम् । अन्यः । अन्यस् । वाचम् ।
 शास्त्रस्त्वैव वदति शिष्यमायः । शास्त्रस्त्वैव । वदति । शिष्यमायः ।
 सर्वे तदेवां समृधेव पर्व सर्वम् । तत् । एषाम् । समृधाऽइव । पर्वम् ।
 यत्सुवाचो वदन्नाध्यप्सु ॥ यत् । सुऽवाचः । वदन् । अधि । अपऽसु ॥

- 5 yád eṣām anyó aníasya vācam, When one of them repeats the
 śāktāsyeva vādāti śikṣamāṇaḥ, speech of the other, as the learner

sārvam tād eṣām samīdheva *that of his teacher, all that of them*
 pārva *is in unison like a lesson that*
 yāt suvāco vādathanādhi apśū. *eloquent ye repeat upon the waters.*

eṣām : cp. enos in 4 a. samīdhā : the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of pārva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samīdhā : inst. of samīdh, lit. *growing together*, then *unison, harmony*. pārva, *joint*, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana : see p. 125, f. n. 3 ; change, as often, from 3. prs. to 2. ādhi : 176, 2 a (p. 209).

इ गोमायुरेको अजमायुरेकः गोमायुः । एकः । अजमायुः । एकः ।
 पृथ्निरेको हरित एक एषाम् । पृथ्निः । एकः । हरितः । एकः । एषाम् ।
 समानं नाम बिभ्रतो विरूपाः समानम् । नाम । बिभ्रतः । विरूपाः ।
 पुष्ट्वा वाचं पिपिशुर्वदन्तः ॥ पुष्ट्वा । वाचम् । पिपिशुः । वदन्तः ॥

6 gómāyur éko, ajāmāyur ékaḥ ; *One lows like a cow, one bleats*
 pṛśnir éko ; hárita éka eṣām. *like a goat ; one is speckled, one of*
 samānám náma bíbhṛato ví- *them is yellow. Bearing a common*
 rūpāḥ. *name, they have different colours.*
 purutrā vācam pipīśur vād- *In many ways they adorn their*
 antaḥ. *voice in speaking.*

gómāyus : cp. 2 c. pṛśnis, háritas : cp. 4 d. samānám : they are all called frogs, though they have different voices and colours. bíbhṛatas : N. pl. pr. pt. of bhṛ (p. 182). purutrā : note that the suffix in words in which the vowel is always long in the Saṃhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also ; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipīśur : they modulate the sound of their voices (cp. a).

- ७ ब्राह्मणासी अतिरात्रे न सोमे
सरो न पूर्यमभितो वदन्तः ।
संवत्सरस्व तदहः परि ह
यक्ष्ण्डूकाः प्रावृषीणं बभूव ॥
- ब्राह्मणासः । अतिरात्रे । न । सोमे ।
सरः । न । पूर्यम् । अभितः । वदन्तः ।
संवत्सरस्व । तत् । अहरिति । परि । स्व ।
यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

- 7 brāhmaṇāso atirātré ná sóme,
sáro ná pūrṇám abhíto, vād-
antaḥ,
samvatsarasya tád áhaḥ pári
ṣṭha,
yān, maṇḍūkāḥ, prāvṛṣīṇaṁ ba-
bhūva.
- Like Brahmins at the over-night
Soma sacrifice speaking around as
it were a full lake, ye celebrate that
day of the year which, O Frogs, has
begun the rains.*

atirātré: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sáro ná: as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhítas: 177, 1. pári ṣṭha: lit. be around, then celebrate; cp. pári car go round, then attend upon, honour; on the Sandhi, cp. 67 c. prāvṛṣīṇaṁ babhūva: has become one that belongs to the rainy season.

- ८ ब्राह्मणासः सोमिनो वार्षमक्रत
ब्रह्म क्रवन्तः परिवत्सुरीयम् ।
अध्वर्यवो घर्मिणः सिष्विदाना
आविर्भवन्ति गुह्या न के चित् ॥
- ब्राह्मणासः । सोमिनः । वार्षम् । अक्रत ।
ब्रह्म । क्रवन्तः । परिवत्सुरीयम् ।
अध्वर्यवः । घर्मिणः । सिष्विदानाः ।
आविः । भवन्ति । गुह्याः । न । के । चित् ॥

- 8 brāhmaṇāsaḥ somino vācam
akrata,
brāhma kṛvāntaḥ parivatsa-
rīṇaṁ.
adhvaryāvo gharmināḥ siṣvid-
ānā,
āvīr bhavanti; gūhiā ná ké cit.
- Soma-pressing Brahmins, they
have raised their voice, offering
their yearly prayer. Adhvaryu
priests, heated, sweating, they
appear; none of them are hidden.*

brāhmaṇāśas : ná need not be supplied (as in 1 b), the frogs being identified with priests. sominas : *celebrating a Soma sacrifice*, which expresses much the same as sáro ná pūrṇám abhítaḥ in 7 b. vācam akrata : cp. vādantas in 7 b. akrata : 3. pl. Ā. root ao. of kṛ (148, 1 b). bráhma : with b cp. 7 c, d. gharminas is meant to be ambiguous : oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. siṣvidānās : pf. pt. Ā. of svid ; note that the cerebralized initial of the root is restored in the Pada text ; cp. kániśkan in 4 c. āvis : see p. 266, b.

- ९ देवहितं जुगुप्सुर्द्वादशसं द्वेदहितम् । जुगुप्सुः । द्वादशसं ।
 ऋतुं नरो न प्रमिनस्ते । ऋतुम् । नरः । न । प्र । मिनन्ति । एते ।
 संवत्सरं प्रावृष्यार्गतायाम् संवत्सरे । प्रावृषि । आर्गतायाम् ।
 तप्ता घर्मा असुवते विसर्गम् । तप्ताः । घर्माः । असुवते । विसर्गम् ।

- 9 devāhitim jugupur dvādaśāsya : They have guarded the divine
 ṛtīm náro ná prá minanti eté. order of the twelvemonth : these
 samvatsaré, prāvṛṣi āgatāyām, men infringe not the season. In a
 taptā gharṁā asnuvate visar- year, the rain time having come, the
 gām. heated milk-offerings obtain release.

devāhitim : on the accent see p. 456, 2 a. jugupur : pf. of gup protect. dvādaśāsya : note the difference of accent and inflexion between dvādaśa twelve (104) and dvādaś consisting of twelve, twelfth (107) ; supply samvatsarāsyā from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādaśa consisting of twelve months and caturviṁśa consisting of twenty-four half-months. The gen. naturally depends on devāhitim, as being in the same Pada. Prof. Jacobi understands dvādaśāsya as the ordinal twelfth supplying māśasya month, and making it depend on ṛtīm in the next Pada. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year : samvatsarē in c denotes 'in the course of the year at the rainy season'. náras : here again no particle of comparison. minanti : from nai *damage*; cp. *7 c, d. samvatsarē : cp. 208, 3 a. prāvīṣi āgatāyām : loc. abs. as in 8 b. tapta gharṇāḥ is meant to be ambiguous, *heated milk-pots* with reference to the priests (cp. adhvaryāvo gharṇāḥ in 8 c) and *dried up cavities* with reference to the frogs (cp. tapyāvataḥ in 8 b). āśnuvate (3. pl. Ā. pr. of amāś obtain) visargām obtain release or discharge, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. āvir bhavanti in 8 d.

- १० गोमायुरदाद्वमायुरदात् गोमायुः। अदात्। अ॒वमायुः। अ॒दात्।
 पुन्निरदाद्वरितो नो वसूनि। पु॒न्निरः। अ॒दात्। ह॒रितः। नः। वसू॒नि।
 गवां म॒ण्डूका॒ दद॑तः श॒तानि॑ गवाम्। म॒ण्डूकाः। द॑द॑तः। श॒तानि॑।
 सह॒स्र॒स्रा॒वे प्र॑ ति॒रन्ते॒ आयुः॑ सह॒स्र॒स्रा॒वे। प्र॑। ति॒रन्ते॒। आयुः॑॥

- 10 gómāyur adād, ajāmāyur adāt, pñānir adād, dhārīto no vāsūni. He that lows like a cow has given us riches, he that bleats like a goat has given them, the speckled one has given them, and the yellow one. The frogs giving us hundreds of cows prolong our life in a thousandfold Soma pressing.

gómāyus &c. (cp. 6 a): the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. dādatas : N. pl. of pr. pt. of dā give (cp. 156). sahasrasāvé : loc. of time like samvatsarē in 9 c; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). d is identical with iii. 58, 7 d.

VÍSVE DEVĀḤ

The comprehensive group called Vísve devāḥ or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are: 1. Soma, 2. Agni, 3. Tvaṣṭṛ, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgrases.

viii. 29. Metre: Distichs of a Jagatī + Gāyatrī (p. 445, a.).

१ बभ्रुरेको विषुणः सूनरो युवा- बभ्रुः । एकः । विषुणः । सूनरः । युवा ।
ञ्जि हिरण्यम् ॥ अञ्जि । अञ्जि । हिरण्यम् ॥

1 babhrúr éko viṣuṇaḥ sūnáro yúvā. One is brown, varied in form,
bountiful, young. He adorns him-
añjī aṅkte hiranyāyam. self with golden ornament.

babhrús: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as aruṇá ruddy, but most often as hári tawny. viṣuṇas: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yúvā: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjī: cognate acc. (p. 300, 4). aṅkte: 3. s. A. of añj anoint, with middle sense anoints himself. hiranyāyam: cp. ix. 86, 43, mádhunā abhí añjate.. hiranyapāvā āsu grbhnate they anoint him (Soma) with mead; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

२ योनिमेक आ ससाद द्योतनो योनिम् । एकः । आ । ससाद । द्योतनः ।
ऋतदेवेषु मेधिरः ॥ ऋतः । देवेषु । मेधिरः ॥

2 yónim éka ā sasāda dyótano, One has, shining, occupied his
antár devéṣu médhiraḥ. receptacle, the wise among the gods.

yónim: the sacrificial fireplace; cp. iii. 29, 10, ayám te yónir riviyo, yáto jātó ārocathāḥ: tām jānān, Agna, ā sīda this is thy regular receptacle, born from which thou didst shine: knowing it, Agni,

occupy it. dyótanas: the brightness of Agni is constantly dwelt on. médhiras: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called devó devéṣu médhiraḥ the wise god among the gods.

३ वाशीमेकीं विमर्ति हस्तं आयसीम् वाशीम् । एकः । विमर्ति । हस्ते । आयसीम् ।
सक्तदेवेषु निध्रुविः । सक्तः । देवेषु । निध्रुविः ।

३ vāśīm éko bibharti hásta āya- One bears in his hand an iron
sīm, axe, strenuous among the gods.
antár devéṣu nidhruviḥ.

vāśīm: this weapon is connected elsewhere only with Agni, the Ēbhvas, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Ēbhvas and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: Tvāṣṭā... apāsām apāstamaḥ... śiśīte nīnam paraśūm suāyasām *Tvāṣṭr, most active of workers, now sharpens his axe made of good iron.* nidhruvis: strenuous as the artificer of the gods, a sense supported by apāstamas in the above quotation.

४ वज्रमेकीं विमर्ति हस्तं आहितं वज्रम् । एकः । विमर्ति । हस्ते । आहितम् ।
तेन वृचाणि विघ्नते । तेन । वृचाणि । विघ्नते ।

4 vājram éko bibharti hásta āhi- One bears a bolt placed in his
tam: hand: with it he slays his foes.
téna vṛtrāṇi jighnate.

ā-hitam: pp. of dhā *place*; accent, p. 482, 13 b. jighnate: 8. s. pr. Ā. of han *slay*, see p. 432. vājram: this, as his distinctive weapon, shows that Indra is meant.

५ तिम्रमेकीं विमर्ति हस्तं आयुधं तिम्रम् । एकः । विमर्ति । हस्ते । आयुधम् ।
मुचिष्यो खडावमेवयः । मुचिः । खडाः । खडावमेवयः ।

5 tigṃām éko bibharti hásta āyu- One, bright, fierce, with cooling
dham, remedies, bears in his hand a sharp
śúcir agró jalāśabheṣajap- weapon.

āyudham : bow and arrows are usually the weapons of Rudra ; in vii. 46, 1 he is described by the epithets *sthirāadhanvan* having a strong bow, *kṣiprēṣu* swift-arrowed, *tigmāyudha* having a sharp weapon, and in vii. 46, 3 his *lightning shaft*, *didyūt*, is mentioned. **ugrās** : this epithet is several times applied to Rudra (cp. ii. 33). **jālāsa-bheṣajas** : this epithet is applied to Rudra in i. 43, 4 ; Rudra is also called *jālāsa*, and his hand is described as *jālāsa* (as well as *bheṣajā*) in ii. 33, 7 ; these terms are applied to no other deity. **b** has the irregularity of two redundant syllables (p. 438, 2 c).

इ पथ एकः पीपाय तस्करो यथो पथः । एकः । पीपाय । तस्करः । यथा ।
एष वेद निधीनाम् । एषः । वेद । निधीनाम् ।

6 *pathá ékaḥ pīpāya ; tās-karo* One makes the paths prosperous ;
yathā like a thief he knows of treasures.
eṣā veda nidhīnām.

pathás : it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. **pīpāya** : pf., with lengthened red. vowel, from *pi* (= *pyā*) make full or abundant ; cp. vi. 53, 4 : *vī pathó vājasātaye cinuhī* clear the paths for the gain of wealth (addressed to Pūṣan) ; and x. 59, 7 : *dadātu pūnaḥ Pūṣā pathiām yā suastīḥ* let Pūṣan give us back the path that is propitious. **tās-karas** : to be taken with *b* ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Pūṣan) : *āvīr gūlḥā vāsū karat, suvédā no vāsū karat* may he make hidden wealth manifest, may he make wealth easy for us to find ; he also finds lost cattle ; cp. vi. 54, 5-10. **yathā** : unaccented (p. 458, 8 B d) ; nasalized to avoid hiatus (p. 23, f. n. 1). **veda** : with gen. (202 A c). **nidhīnām** : accent (p. 458, 2 a) ; the final syllable to be pronounced dissyllabically.

७ त्रींशेक उरगायो वि चक्रमे त्रींशः । एकः । उरगायः । वि । चक्रमे ।
यत्र देवासो मदन्ति । यत्र । देवासः । मदन्ति ।

7 *trīṇi éka urugāyó ví cakrame,* One, wide-pacing, makes three
yātra devāso mādanti. strides to where the gods are ex-
hilarated.

trīṇi: cognate acc. (p. 300, 4) supply vikrámanāni (cp. yásya urúṣu triṣú vikrámaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyá: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yátra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gāyatrī cadence (see p. 439, 3 a, a).

८ विभिर्द्वा चरतु एकया सह

विभिः । द्वा । चरतः । एकया । सह ।

प्र प्रवासैव वसतः ॥

प्र । प्रवासाश्चैव । वसतः ॥

8 vibhir duā carata, ékayā sahā:
prā pravāsēva vasataḥ.

With birds two fare, together
with one woman: like two travellers
they go on journeys.

vibhis: cp. i. 118, 5, pári vām áśvāḥ patangā, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Áśvins) round. dvā . . ékayā sahā: the two Áśvins with their one companion, Sūryā; cp. l. c.; á vām rátham yuvatīḥ tiṣṭhad . ., duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: á yád vām Sūryā rátham tiṣṭhat when Sūryā mounted your car. prā vasataḥ: they go on a journey in traversing the sky in their car. pravāsā: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means sojourn abroad. Some scholars regard pravāsēva as irr. contraction for pravāsām iva: they travel as it were on a journey.

९ सदो द्वा चक्राते उपमा दिवि

सदः । द्वा । चक्राते इति । उपमा ।

सम्राजा सर्पिरासुती ॥

दिवि ।

सम्राजा । सर्पिरासुती इति सर्पिः
श्चासुती ॥

9 sádo duā cakráte upamá divi:
samrájā sarpírāsutī.

Two, as highest, have made for
themselves a seat in heaven: two
sovereign kings who receive melted
butter as their draught.

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrāte: 3. du. pf. *Ā.* of *kr* with middle sense, *make for oneself*. upamā: N. du. in apposition to dvā, further explained by samrājā.

१० अर्चन्त एके महि सामं मन्वतु अर्चन्तः । एके । महि । सामं । मन्वतु ।
तेन सूर्यमरोचयन् ॥ तेन । सूर्यम् । अरोचयन् ॥

10 ārcanta ēke māhi sāma man- *Singing, some thought of a great*
vata: *chant: by it they caused the sun to*
tēna sūryam arocayan. *shine.*

ārcantas: singing is characteristic of the Āngirases; e. g. i. 62, 2, sāma yēnā . . ārcanta Āngiraso gā āvinda *the chant by which the Āngirases, singing, found the cows*; the Maruts are described in x. 78, 5 as viśvárūpā Āngiraso ná sāmabhiḥ *manifold with chants like the Āngirases*. The Āngirases again are those yā ṛtēna sūryam ārohayān divi *who by their rite caused the sun to mount to heaven* (x. 62, 3). Sayana and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun: yām vāi sūryam Svārbhānuḥ tāmāśā āvidhyad, *Ātrayas tām ānv avinda the Atris found the sun which Svārbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing.: gūlham sūryam tāmāśā . . brāhmaṇā avindad *Ātriḥ Atri by prayer found the sun hidden by darkness* (6) and *Ātriḥ sūryasya divi cakṣur ādhāt Atris placed the eye of the sun in heaven* (8); and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āngirases must therefore undoubtedly be meant here. ēke: the pl. is here used to express an indefinite group beside ēkas and dvā in the rest of the hymn (cp. 105). manvata: 3. pl. ipf. *Ā.* (without augment) of man *think*. arocayan: ipf. ca. of roc *shine*.

SOMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Mandala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuṇa because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mádhu* or *sweet draught*, but oftenest called *indru* the *bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruná*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhís*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *ásri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamāna* or *punáná* *flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá* *pure*, but much oftener *śukrá* or *śuci* *bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kalása*) or vats (*dróna*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mṛj* *cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*ásir*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the Rbhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhástha*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolic language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*páti*) of plants, which also have him as their king; he is a lord of the wood (*vánaspáti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. *mādhū*, Gk. *μέθυ*, Anglo-Saxon *medu*).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root *su* (= Av. *hu*) *press*.

viii. 48. Metre: Triṣṭubh; 5. Jagatī.

१ स्वादोरमचि वयसः सुमेधाः	स्वादोः । अमचि । वयसः । सुमेधाः ।
स्वाधी वरिवोवित्तरसः ।	सुआध्यः । वरिवोवित्तरसः ।
विश्वे यं देवा उत मर्त्यासो	विश्वे । यम् । देवाः । उत । मर्त्यासः ।
मधु ब्रुवन्तो अभि संचरन्ति ॥	मधु । ब्रुवन्तः । अभि । सम्चरन्ति ॥

1 svādōr abhakṣi vāyasah sume-	Wisely I have partaken of the
dhāḥ	sweet food that stirs good thoughts,
suādhīo varivovīttarasya,	best banisher of care, to which all
vīśve yāṃ devā utā mārtyāso,	gods and mortals, calling it honey,
mādhū bruvānto, abhī saṃcār-	come together.
anti.	

ābhakṣi: 1. s. *Ā. s* ao. of *bhaj* *share*; with partitive gen. (202 A e).
 sumedhās: appositionally, as a *wise man*; svādhyās: gen. of
 svādhī (declined like *rathī*, p. 85, f. n. 4). yām: m. referring to the
 n. vāyas, as if to *sōma*. abhī saṃcāranti: p. 469, B a.

२ अन्तस्व प्रागा अदितिर्मवास्व	अन्तरिति । च । प्र । अनाः । अदितिः ।
अवयाता हरसो देवसः ।	मवासि ।
इन्द्रविह्वल सखं जुषाणः	अवयाता । हरसः । देवसः ।
औष्टीव धुरमनु राय च्छाः ॥	इन्द्रो इति । इह्वल । सखम् । जुषाणः ।
	औष्टी इव । धुरम् । अनु । राये । च्छाः ॥

2 antās ca prāgā, Āditir bhavāsi,	If thou hast entered within, thou
avayātā hāraso dāiviasya.	shalt be <i>Aditi</i> , appeaser of divine
īndav, īndrasya sakhiām ju-	wrath. Mayest thou, O <i>Indu</i> ,
sāṇāḥ,	enjoying the friendship of <i>Indra</i> ,
īraṇṣṭīva dhūram, ānu rāyā	like an obedient mare the pole,
ṛdhyāḥ.	advance us to wealth.

antás : cp. note on vii. 86, 2 b. Soma is here addressed. **prágās :** the Padapāṭha analysis of this as *prá ágāḥ* is evidently wrong, because in a principal sentence it must be *prá ágāḥ* (p. 468, 20) or in a subordinate one *pra-ágāḥ* (p. 469, 20 B); here it is the latter, because of *ca = if* (p. 229, 3). **Áditis :** because Aditi releases from sin (e. g. *anāgāstváṃ no Áditiḥ kṛṇotu may Aditi produce sinlessness for us*, i. 162, 22); that is, may Soma purify us within. **Índav :** vocatives in *o* are always given as *Pragṛhya* in the Pada text (*c iti*) even though their Sandhi before vowels may be *av* or *a* in the Saṃhitā text; cp. note on ii. 38, 3 b. **śráuṣṭi :** this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. **rāyé :** this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to *dhūram*; *nas* may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' **ṛdhyās :** root *ao. op.* of *ṛdh thrive*.

३ अपामं सोमममृतां अभूमा-
गन्व ज्योतिरविदाम देवान् ।
किं नूनमस्मान्कृणवदरातिः
किमु धूर्तिरमृतं मर्त्यस्य ॥

अपाम । सोमम् । अमृताः । अभूम ।
अगन्व । ज्योतिः । अविदाम । देवान् ।
किम् । नूनम् । अस्मान् । कृणवत् । अरातिः ।
किम् । कुं इति । धूर्तिः । अमृतम् । मर्त्यस्य ॥

8 *ápāma sómam ; amṛtā abhūma ;*
áganma jyótir ; ávidāma devān .
kím nūnám asmán kṛṇavad á-
rātiḥ ?
kím u dhūrtir , amṛta , márti-
asya ?

We have drunk Soma ; we have
become immortal ; we have gone to
the light ; we have found the gods .
What can hostility now do to us ,
and what the malice of mortal man ,
O immortal one ?

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C.). **ápāma :** root *ao.* of *pā drink*. **abhūma :** root *ao.* of *bhū become*. **áganma :** root *ao.* of *gám go*. **jyótis :** acc. of the goal (197 A 1). **ávidāma :** a *ao.* of 2. *vid find*. **kṛṇavat :** 3. s. pr. sb. of *kṛ do* (p. 184). **amṛta :** Soma.

४ शं नीं भव हृद् आ पीत इन्दो
पितृव सोम सूनवे सुशिवः ।
सखेव सख्यं उरुशंसु धीरः
प्र य आयुर्वीर्ये सोम तारीः ॥

यम् । नः । भव । हृदे । आ । पीतः ।
इन्दोऽइति ।
पिताऽइव । सोम । सूनवे । सुशिवः ।
सखाऽइव । सख्यं । उरुशंसु । धीरः ।
प्र । नः । आयुः । जीर्ये । सोम । तारीः ॥

4 śam no bhava hṛdā ā pītā,
Indo;
pitēva, Soma, sūnāve suśēvaḥ,
sākheva sākhyā, uruśamsa, dhī-
raḥ,
prā na āyur jīrīse, Soma, tāriḥ.

Do good to our heart when drunk,
O Indu; kindly like a father, O
Soma, to his son, thoughtful like a
friend to his friend, O far-famed
one, prolong our years that we may
live, O Soma.

śam hṛdē refreshing to the heart occurs several times; the empha-
sizing p.c. ā is here added to the dat. prā naḥ: Sandhi, 65 c.
jīrīse: dat. inf. of jīr live. tāris: is ao. inj. from tī cross.

५ इमे मां पीता यशसं उरुधवो
रथं न मावः सन्नाह पर्वसु ।
ते मां रक्षन् विस्रसं चरिषाद्
उत मां सामावयन् विन्दवः ॥

इमे । मा । पीताः । यशसः । उरुधवः ।
रथम् । न । मावः । सन्नाह । पर्वसु ।
ते । मा । रक्षन् । विस्रसः । चरिषात् ।
उत । मा । सामाव । यवयन् । विन्दवः ॥

5 imē mā pītā yaśāsa uruḥḍavo,
rātham nā gāvaḥ, sām anāha
pārvasu;
tē mā rakṣantu viśrāsā carī-
trād,
utā mā sāmāḍ yavayantu in-
davaḥ.

These glorious, freedom-giving
(drops), ye have knit me together
in my joints like straps a car; let
those drops protect me from break-
ing a leg and save me from
disease.

imē: supply indavas from d. yaśāsa; p. 59. uruḥḍavas: cp.
varivovīttarasya in 1 b. anāha: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *góbhiḥ sāmnaddho asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrásas*: abl. inf. (of *vi-srams*) with attracted object in the abl. *caritrād*: p. 337, 3a. Note that Pāda c is a Triṣṭubh. *yavayantu*: cs. ipv. of *yu separate*. Change in c and d, as often, from 2. to 3. pra.

ई अ॒ग्निं न मां मथि॑तं सं दि॒दीपः॑ अ॒ग्निम् । न । मा । म॒थित॑म् । सन् ।
 प्र च॑चय छगु॒हि वस्स॑सो नः । दि॒दीपः॑ ।
 अथा॒ हि ते म॒दु आ सोम॑ म॒न्ये प्र । च॒चय॑ । छगु॒हि । वस्स॑सः । नः ।
 रे॒वाँ इ॒व प्र च॑रा पु॒ष्टिम॑ह् ॥ अथ॑ । हि । ते । म॒दे । आ । सोम॑ । म॒न्ये ।
 रे॒वान् इ॒व । प्र । च॒र । पु॒ष्टिम् । अ॒ह् ॥

agnīm ná mā mathitām sām Like fire kindled by friction
 didīpaḥ; inflame me; illumine us; make
 prā cakṣaya; kṛṇuhī vāsyaso us wealthier. For then, in thy
 nah. intoxication, O Soma, I regard
 áthā hi te mada ā, Soma, myself as rich. Enter (into us)
 mānye for prosperity.
 revāñ iva. prā carā puṣṭim
 ácha.

didīpas: red. ao. inj. of *dīp shine*. *prā cakṣaya*: cs. of *cakṣ see* (cp. 3 b). *kṛṇuhī*: cp. p. 134; accented as beginning a sentence. *vāsyasas*: A. pl. of *vāsyāms* (cpv. of *vāsu*, 103, 2 a). *áthā* (metrically lengthened): *then*, when inflamed by Soma. *revāñ*: predicatively with *mānye* (196 a), *iva* being sometimes added. *prā carā* (metrically lengthened): cp. 2 a, *antās ca prāgāḥ*. *puṣṭim ácha*: give us actual prosperity also.

ॐ इ॒षिरे॑ष ते॒ मन॑सा सु॒तस्व॑ इ॒षिरे॑ष । ते । मन॑सा । सु॒तस्व॑ ।
 म॒न्त्रीम॑हि पित्र॑स्व॒व रा॒यः । म॒न्त्रीम॑हि । पित्र॑स्व॒व । रा॒यः ।

सोमं राजन् प्र आयूषि तारीन् सोमं । राजन् । प्र । नः । आयूषि ।
अहानीव सूर्यो वासुराणि ॥ तारीः ।

अहानिऽइव । सूर्यः । वासुराणि ॥

7 *iṣirēṇa te mānasā sutāsya*

bhakṣīmāhi, pītrīasyeva rāyāḥ.

Sōma rājan, prā ṇa āyūṃṣi
tārīr,

āhānīva sūrio vāsarāṇi.

Of thee pressed with devoted mind

we would partake as of paternal

wealth. King Soma, prolong our

years as the sun the days of
spring.

bhakṣīmāhi: s ao. op. of *bhaj share*. *pītrīasya iva*: because Soma is regarded as a father, cp. 4 b. *Sōma rājan*: being a single voc. (*rājan* is in apposition), *Sōma* alone is accented (p. 465, 18). *prā ṇas*: cp. 4 d. *tārīs*: cp. 4 d. *āhāni*: 91, 2.

८ सोमं राजन्मृक्या नः स्वस्ति

तव स्वसि ब्रत्याऽस्वस्व विधि ।

अलर्ति दक्ष उत मन्युरिन्दो

मा नो अर्यो अनुकामं परा दाः ॥

सोमं । राजन् । मृक्यं । नः । स्वस्ति ।

तव । स्वसि । ब्रत्याः । तस्व । विधि ।

अलर्ति । दक्षः । उत । मन्युः । इन्दो इति ।

मा । नः । अर्यः । अनुकामम् । परा ।

दाः ॥

8 *Sōma rājan, mṛṣyā naḥ su-*
astī;

tāva smasi vratīās: tāsyā vid-
dhi.

ālartī dākṣa utā manyūr, Indo;
mā nō aryō anukāmāṃ parā

dāḥ.

King Soma, be gracious to us

for welfare; we are thy devotees:

know that. There arise might and

wrath, O Indu: abandon us not

according to the desire of our

foe.

mṛṣyā: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. *svastī*: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = *su + astī* is not analysed in the *Padapāṭha* (cp. note on i. 1, 9). *smasi*: 1. pl. pr. of *as be*. *tāsyā*: with *vid*

know about, 202 A c. viddhi: 2. s. ipv. of vid know. álarti: 3. s. pr. int. of ॠ go (174 a). aryás: gen. of arí foe (cp. p. 81, f. n. 1; 99, 3), dependent on anukāmam; cp. árātis in 8 c. dāḥ: 2. s. root ao. inj. of dā give.

९ त्वं हि नस्तन्वः सोम गोपा त्वम् । हि । नः । तन्वः । सोम । गोपाः ।
 गर्चिगात्रे निषसत्या नृचक्षाः । गर्चिगात्रे । निऽससत्यं । नृचक्षाः ।
 यत्तै वयं प्रमिनामं व्रतानि यत् । ते । वयम् । प्रऽमिनामं । व्रतानि ।
 स नो मृळ सुषखा देव वस्यः ॥ सः । नः । मृळ । सुऽसखा । देव । वस्यः ॥

9 tuám hí nas tanúas, Soma, gopá, Since thou art the protector of
 gātre-gātre niṣasátthā nṛcákṣāḥ. our body, O Soma, thou as sur-
 yát te vayám pramināma vra- veyor of men hast settled in
 tāni, every limb. If we infringe thine
 sá no mṛṣa suṣakhā, deva, vá- ordinances, then be gracious to us
 syaḥ. as our good friend, O god, for
 higher welfare.

tanúas: gen. of tanú body. gopás: 97 A 2 (p. 79). gātre-gātre: 189 C. ni-ṣasatthā: 2. s. pf. of sad; cerebralization of s (67 a); metrical lengthening of final a (p. 441, a). yád: p. 242, 3. pramināma: sb. pr. of pra-mī. sá: p. 294, b. su-ṣakhā; on the cerebralization of s see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is su-ṣákhā; the former is irregularly used in the latter sense. vásyas: the cpv. adj. is here used as an acc. adverb (p. 801, b).

१० ऋदूदरेण सखा सचेय ऋदूदरेण । सखा । सचेय ।
 यो मा न रिष्येदयं पीतः । यः । मा । न । रिष्येत् । ह्रिऽयं ।
 अयं यः सोमो व्यधाव्यक्षे पीतः ।
 तस्मा इन्द्रं प्रतिरमेत्यायुः ॥ अयम् । यः । सोमः । नि । व्यधावि ।
 अक्षे इति ।
 तस्यै इन्द्रम् । प्रऽतिरम् । इमि । आयुः ॥

10 rdūdāreṇa sākhiā saceya,
yó mā ná riṣyed, dhariaśva,
pītāḥ.
ayám yá sómo niádhāyi asmé,
tásmā índraṃ pratíram emi
áyuḥ.

*I would associate with the whole
some friend who having been drunk
would not injure me, O lord of the
bays. For (the enjoyment of) that
Soma which has been deposited in
us, I approach Indra to prolong
our years.*

rdūdāreṇa: not analysed in the Padapāṭha (cp. note on ii. 33, 5 c);
cp. tvám nas tanvò gopāḥ in 9 a. sākhiā: 99, 2. yó ná riṣyet:
cp. 4 a. haryaśva: a characteristic epithet of Indra, who as the
great Soma drinker is here addressed. nyádhāyi: 3. s. ao. ps. of
dhā put; this (like prágās in 2 a) is irregularly analysed in the
Padapāṭha as ní ádhāyi instead of ni-ádhāyi (p. 469, B). asmé:
loc. (p. 104); Pragṛhya (26 c). emi: 1. s. pr. of i go to with acc.
(197, A 1). pratíram: acc. inf. of tṛ cross (p. 336, 2 a) governing
the acc. áyus (cp. 11 d). tásmāi: for the sake of that = to obtain or
enjoy that, final dat. (p. 314, B 2).

११ अप॒ त्या अ॒स्थुरनि॒रा अमी॒वा
नि॒र॒त्र॒सन्तमि॒षीची॒रमै॒षुः ।
आ सोमी॑ अ॒स्माँ अ॒रुह॒दिहा॒या
अ॒गन्म॒ यत्र॑ प्र॒ति॒रन्त॒ आयुः॑ ॥

अप॒ । त्याः । अ॒स्थुः । अनि॒राः । अमी॒वाः ।
निः । अ॒त्र॒सन् । तमि॒षीचीः । अ॒मैषुः ।
आ । सोमः॑ । अ॒स्मान् । अ॒रुह॒त् । वि
ऽहा॒याः ।
अ॒गन्म॒ । यत्र॑ । प्र॒ति॒रन्ते॑ । आयुः॑ ॥

11 ápa tyā asthur ánirā, ámivā
nir atrasan, támiṣicīr abhaiṣuḥ.
á sómo asmāñ aruhad viháya:
áganma yātra pratiránta áyuḥ.

*Those ailments have started off,
diseases have sped away, the powers
of darkness have been affrighted.
Soma has mounted in us with
might: we have gone to where men
prolong their years.*

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here
irregularly used beside the two aorists; cp. the uniform use of the
ao. in 3. támiṣicīr: this word, as occurring here only, is somewhat
doubtful in sense; but it is probably a f. adj. formed from a stem in

añic added to *támis* (in *támis-rā darkness*): cp. 98 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). *ábhaṣur* : s ao. of *bhī fear*. *á aruhat* : a ao. of *ruh* : cp. the English phrase, 'go to the head'. *áganma yátra* : = 'we have arrived at the point when'. *d* is identical with *i* 113, 16 d ; it refers to the renewal of life at dawn.

१२ यो न इन्द्रः पितरो ह्यसु पीतो यः। नः। इन्द्रः। पितरः। ह्यसु। पीतः।
 ऽमर्त्यो मर्त्या आविवेश। अमर्त्यः। मर्त्यान्। आऽविवेश।
 तस्यै सोमाय हविषा विधेम तस्यै। सोमाय। हविषा। विधेम।
 मृक्कीके अस्व सुमतौ स्याम॥ मृक्कीके। अस्व। सुऽमतौ। स्याम॥

12 *yó na induh, pitaro, hr̥tsú pītó,* *The drop drunk in our hearts,*
ámartio mártiām āvivéśa, *O Fathers, that immortal has*
tásmai Sómāya haviṣā vidh- *entered us mortals, to that Soma*
ema : *we would pay worship with obla-*
mṛṣṭiké asya sumatáu siāma. *tion ; we would abide in his mercy*
and good graces.

pitaraś : the Fathers, often spoken of as Soma-loving (*somyá*), are called to witness (cp. 18 a). *hr̥tsú pītáḥ* : cp. 2 a *antás ca prāgāḥ* and 10 c *yáḥ sómo niádhyāi asmé*.

१३ त्वं सोम पितुमिः संविदानो त्वम्। सोम। पितुमिः। सम्ऽविदानः।
 ऽनु बावापृथिवी आ ततन्व। अनु। बावापृथिवी इति। आ। ततन्व।
 तस्यै त इन्द्रो हविषा विधेम तस्यै। ते। इन्द्रो इति। हविषा। विधेम।
 वयं स्याम पतयो रयीषाम॥ वयम्। स्याम। पतयः। रयीषाम॥

13 *tuám, Soma, pit̥bhiḥ samvid-* *Thou, O Soma, uniting with the*
ānó, *Fathers, hast extended thyself over*
ānu dyāvāpṛthivī ā tatantha. *Heaven and Earth. To thee as*
tásmai ta, Indo, haviṣā vidh- *such, O Indu, we would pay*
ema : *worship with oblation : we would*
vayám siāma pátayo rayīṇām. *be lords of riches.*

saṃ-vidānās: see x. 14, 4 b. ānu ā tatantha: = hast become famous in. d is identical with iv. 50, 6 d.

- १४ चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत । नः ।
 मा नो निद्रा ईशत मोत जलिः । मा । नः । निद्रा । ईशत । मा । चत ।
 वयं सोमंस्व विश्वहं प्रियासः जलिः ।
 सुवीरासो विद्यसा वदेम ॥ वयम् । सोमंस्व । विश्वहं । प्रियासः ।
 सुवीरासः । विद्यम् । आ । वदेम ॥

- 14 trātāro devā, ādhi vocatā no. *Ye protecting gods, speak for us.*
 mā no nidrā īsata, mōtā jālpīḥ. *Let not sleep overpower us, nor idle*
 vayām Sōmasya viśvāha pri- *talk. We always dear to Soma,*
 yāsah, *rich in strong sons, would utter*
 suvīrāso vidātham ā vadema. *divine worship.*

trātāro devāḥ: accent, see note on 7 c. ādhi vocatā: 2. pl. so. ipv. of vac *speak*; final vowel metrically lengthened; = *take our part, defend us* (nas, dat.). nidrā: probably for nidrāḥ: see note on svadhā, x. 129, 5 d. īsata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrā and jālpīḥ probably refer to the vows of waking and silence in the rite of initiation (dīkṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sōmasya. priyāsas: with gen. (p. 322 C).

- १५ त्वं नः सोम विश्वतो वयोधास त्वम् । नः । सोम । विश्वतः । वयःधाः ।
 त्वं स्वविदा विशा नृचक्षाः । त्वम् । स्वः । वित । आ । विश । नृचक्षाः ।
 त्वं न इन्द्र क्षतिमिः सजोषाः त्वम् । नः । इन्द्रो इति । क्षतिमिः । स
 पाहि पश्चातादुत वा पुरक्षात् ॥ ऽजोषाः ।
 पाहि । पश्चातात । चत । वा । पुरक्षात् ॥

- 15 tuām naḥ, Soma, viśvāto va- *Thou art, O Soma, a giver of*
 yodhās. *strength to us on all sides. Thou*
 tuām suarvid. ā viśā nṛcākṣāḥ. *art a finder of light. Do thou, as*

tuām na, Inda, ūtibhiḥ sajōṣāḥ *surveyor of men, enter us. Do*
 pāhi paścātād utā vā purāstāt. *thou, O Indu, protect us behind*
and before with thine aids ac-
cordant.

ā viśā : final vowel metrically lengthened. Inda : for Indav (21 b) ; on the Padapāṭha, cp. note on 2 c. ūtibhis to be taken with sajōṣās. utā vā : or = and.

FUNERAL HYMN.

The R.V. contains a group of five hymns (x. 14-18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitr (i. 35) conducts and Pūṣan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre: Tristubh; 13. 14. 16. Anuṣṭubh; 15. Bṛhatī.

१ परेयिवांसं प्रवतो महीरनु	परेयिवांसम् । प्रवतः । महीः । अनु ।
बृहभ्यः पन्थामनुपस्यशानम् ।	बृहभ्यः । पन्थाम् । अनुपस्यशानम् ।
वैवस्वतं संगमनं जनानां	वैवस्वतम् । संगमनम् । जनानाम् ।
यमं राजानं हविषा दुवस्व ॥	यमम् । राजानम् । हविषा । दुवस्व ॥

1 pareyivāmsam pravāto mahīr ānu, bahūbhyah pānthām anupaspaś- ānām, Vaivasvatām saṃgāmanam jā- nānām, Yamām rājānam haviṣā du- rasya.	<i>Him who has passed away along the mighty steeps and has spied out the path for many, him the son of Vivasvant, the assembler of people, Yama the king, do thou present with oblation.</i>
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a is a Jagatī (see p. 445, f. n. 7). pareyivāmsam : pf. pt. act. iyivāmsam (89 c) of i go, with pārā away. pravātas : the steep paths leading to the highest heaven where Yama dwells ; cp. ix. 113, 8. yātra rājā Vaivasvatō, yātrāvarōdhanam divāḥ . . tātra mām amṛtam kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahīs : A. pl. f. of māt great. pānthām : 97, 2 a. Vaivasvatām : Yama is in several passages called by this patronymic ; cf. also 5 e, and x. 17, 1 : Yamāsya mātā, paryuhyamānā mahō jāyā Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahūbhyas : for the many that die and go to the other world. anu-paspaśānām : pf. pt. A. of spaś see. saṃgāmanam : as gathering the dead together in his abode. rājānam : Yama is several times called a king, but never expressly a god. duvasya : addressed to the sacrificer.

२ यमो नो गातुं प्रथमो विवेद नेषा गव्यूतिरपभर्तवा उ । यचा नः पूर्वे पितरः परेयु एना जज्ञानाः पथ्याञ्चनु स्वाः ॥	यमः । नः । गातुम् । प्रथमः । विवेद् । न । एषा । गव्यूतिः । अपभर्तवे । उ इति । यच । नः । पूर्वे । पितरः । परेयुः । एना । जज्ञानाः । पथ्याः । अनु । स्वाः ॥
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2 Yamó no gātúm prathamó vi- veda: náisā gavyūtir apabhartavā u. yātrā naḥ pūrve pitaraḥ pa- reyūr, enā jajñānāḥ pathiā ānu svāḥ.	<i>Yama has first found out the way for us : this pasture is not to be taken away. Whither our former fathers have passed away, thither those that have been born since (pass away) along their several paths.</i>
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Yamás : a explains what is said of Yama in the preceding stanza. **viveda :** pf. of 2. vid. *find*. **gávyūtis :** used figuratively to express the abode which Yama has found for those who die. **ápa-bhartavái :** dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 335, a). **b** is most naturally to be taken as forming a hemistich with **a**, not as beginning a new sentence antecedent to **yátra**. The exact sense of **cd** is uncertain owing to the doubtful interpretation of **ená** and **jajñānás**. The former word is probably corr. to **yátra**, and the latter the frequent pf. pt. **Ā.** of **jan generate**. It might be from **jñā know** (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (**ená**),' because Yama found it for them. **svás :** *by their own paths*, each by his own, each going by himself.

मात॑न्वी क॒व्यैर्य॑मो अङ्गि॒रोमि॒र॒	मात॑न्वी । क॒व्यैः । य॒मः । अङ्गि॒रः॑मिः ।
बृ॒ह॒स्पति॑र्च॒क्रमि॑र्वावृ॒धानः॑ ।	बृ॒ह॒स्पतिः॑ । च॒क्रमि॑मिः । व॒वृ॒धा॒नः॑ ।
या॒न् दे॒वा वा॑वृ॒धुय॑ च॒ दे॒वान॑	या॒न् । च॒ । दे॒वाः । व॒वृ॒धुः । ये । च॒ ।
खा॒ह॒न्त्ये॒ स्व॒धया॑न्ये म॒दन्ति॑ ॥	दे॒वान् ।
	खा॒ह॒ । अ॒न्ये । स्व॒धया॑ । अ॒न्ये । म॒दन्ति॑ ॥

<p>‡ Mātali-Kavyáir, Yamó Āngiro- bhir, Bṛhaspátir ŝkvabhir vāvṛdhā- náh, yámás ca devá vāvṛdhúr, yé ca deván, eváhā anyé, svadháyānyé mad- anti.</p>	<p><i>Mātali having grown strong with the Kavyas, Yama with the Āngi- rases, Bṛhaspati with the Rikvans, whom the gods have made strong and who (have made strong) the gods, some rejoice in the call Svāhā, others in the offering to the dead.</i></p>
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Mātali : mentioned only here; one of seven m. stems in ī (100, 1 b). Sayana thinks this means Indra because that god's charioteer (in later times) is **mātali** and therefore **mātali** (N. of **mātalin**) is 'he who is accompanied by **mātali**'; but the accent of words in **in** is invariably on that syllable (p. 454 B a). **Kavyáis :** name of a group of ancestors; the inst. used in the sociative sense (199 A 1). **Āngi-**

robhis: another group of ancestors, otherwise associated with Brhaspati (who exclusively is called Āngirasá). ūkvabhis: another group of ancestors; cp. sá ūkvatā gaṇéna he (Brhaspati) *with the singing host* (iv. 50, 5). vāvṛdhānās: by means of oblations. yámś ca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. svāhā anyé: some, by their association with the gods, rejoice in the call svāhā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 308, 1 c).

४ इमं यम प्रस्तरमा हि सीदा- इमम् । यम् । प्रस्तरम् । आ । हि । सीद ।
 क्षिरोमिः पितृभिः संविदानः । अक्षिरोऽमिः । पितृऽभिः । समऽविदानः ।
 आ त्वा मन्त्राः कविश्रस्ता वहन्त्व आ । त्वा । मन्त्राः । कविऽश्रस्ताः । वहन्तु ।
 एना राजन्हविषा मादयस्व ॥ एना । राजन् । हविषा । मादयस्व ॥

4 imám, Yama, prastarám á hí Upon this strewn grass, O Yama,
 sída, pray seat thyself, uniting thyself
 Āngirobhiḥ pitṛbhiḥ samvidā- with the Āngirases, the fathers.
 nāḥ. Let the spells recited by the seers
 á tvā mántrāḥ kaviśastā vah- bring thee hither. Do thou, O king,
 antu. rejoice in this oblation.
 enā, rājan, haviṣā mādayasva.

á sída: 2. s. ipv. of sad sit w. acc. hí: p. 252, 2; cp. p. 467, B. pitṛbhis: apposition to Āngirobhis (cp. 3 a). samvidānās: pr. pt. A. of 2. vid find according to the root class (158 a a). kaviśastās: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. enā: here (cp. 2 d) inst. of ena (112 a) agreeing with haviṣā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.

५ अक्षिरोमिरा बहि यन्त्रियेभिर् यक्षिरोऽमिः । आ । बहि । यन्त्रियेभिः ।
 यमं वैक्ष्येतिह मादयस्व । यमं । वैक्ष्येतिह । मादयस्व ।

विवस्वन्तं ऊवे यः पिता ते विवस्वन्तम् । ऊवे । यः । पिता । ते ।
 ऽस्मिन् च बर्हिषा निषद्य ॥ अस्मिन् । यज्ञे । बर्हिषि । आ । निऽसद्य ॥

- 5 *Āngirobhir ā gahi yajñīyebhir; Come hither with the adorable*
Yāma, Vairūpāis ihā māda- Āngirases; O Yama, with the sons
yasya. of Virūpa do thou here rejoice. I
Vīvasvantam huve, yāḥ pitā te, call Vīvasvant who is thy father,
asmīn yajñé barhiṣi ā niṣādya. (let him rejoice), having sat himself
down on the strew at this sacrifice.

Āngirobhis: sociative inst. (199 A 1). *ā gahi*: root ao. ipv. of *gam* (148, 5). *Vairūpāis*: sociative inst.; this patronymic form occurs only here; *Virūpa* occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the *Āngirases*, as sons of heaven or of *Āngiras*. *huve*: 1. s. pr. *Ā*. of *hū* call. *yās*: supply *āsti*. *e* is defective by one syllable (p. 441, 4 B a). *barhiṣi ā*: to be taken together (cp. 176, 1, 2). *niṣādya*: gd. of *sad* sit; agreeing with *Vīvasvantam* (cp. 210): it is not the priest who sits down on the strew, but the god; *d* occurs in iii. 35, 6 as applied to *Indra*.

६ अङ्गिरसो नः पितरो नवस्वा अङ्गिरसः । नः । पितरः । नवस्वाः ।
 अथर्वानो भृगवः सोम्यासः । अथर्वानः । भृगवः । सोम्यासः ।
 तेषां वयं सुमतौ यज्ञियानाम् तेषाम् । वयम् । सुमतौ । यज्ञियानाम् ।
 अपि मद्रे सोमनसे स्वाम् ॥ अपि । मद्रे । सोमनसे । स्वाम् ॥

- 6 *Āngiraso, naḥ pitāro, Nāvagvā, The Āngirases, our fathers, the*
Ātharvāno, Bhṛgavaḥ, somiā- Nāvagas, the Atharvans, the
sah: Bhrgus, the Soma-loving: we would
tēsām vayām sumatāu yajñī- abide in the favour, the good graces
yānām of them the adorable ones.
āpi bhadré saumanasé siāma.

naḥ pitáraḥ : in apposition to the names ; cp. 4 b. Návagvās &c., names of ancient priestly families. ápi syāma to be taken together; ápi as = to take part in.

७ प्रेहि प्रेहि पथिभिः पूर्वैर्मि-	प्र। इहि। प्र। इहि। पथिभिः। पूर्वैभिः।
यचां नः पूर्वै पितरः परेयुः ।	यच। नः। पूर्वै। पितरः। पराऽईयुः।
उमा राजाना स्वधया मदन्ता	उमा। राजाना। स्वधया। मदन्ता।
यमं पश्चासि वरुणं च देवम् ॥	यमम्। पश्चासि। वरुणम्। च। देवम् ॥

7 préhi, préhi pathibhiḥ pūrvī- bhir,	Go forth, go forth by those ancient paths on which our fathers
yātrā naḥ pūrve pitáraḥ pa- reyúḥ.	of old have passed away. Thou shalt see both kings rejoicing in the
ubhá rájānā svadháyā mād- antā,	offering to the dead, Yama and Varuṇa the god.
Yamám paśyāsi Váruṇam ca devám.	

préhi préhi : addressed to the dead man ; note that this repeated cd. vb. is not treated as an *Āmreḍita* ; in fact only one repeated verbal form is so treated in the RV., viz. píba-píba (p. 282, g). Note the remarkable alliteration in a b ; cp. the repetition of -ā in c and of -am in d ; of a- in 9 c d, and of -au in 10-12. pūrve : prn. adj (p. 116). rájānā : note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note. on 1 d). svadháyā : cp. 3 d. paśyāsi : 2. s. pr. sb. of paś see (cp. p. 353).

८ सं गच्छ पितुभिः सं यमेने-	सम्। गच्छ। पितुभिः। सम्। यमेने।
ष्टापुतेन परमे व्योमन् ।	इष्टापुतेन। परमे। विऽव्योमन्।
हित्वायावत् पुनरस्तमेहि	हित्वाय। अव्यम्। पुनः। अस्तम्। आ।
सं गच्छ तन्वा सुवर्चाः ॥	इहि।
	सम्। गच्छ। तन्वा। सुवर्चाः ॥

8 sām gachasva pitṛbhiḥ, sām Yaména, *Unite with the Fathers, unite with Yama, with the reward of thy sacrifices and good works in the highest heaven. Leaving blemish behind go back to thy home; unite with thy body, full of vigour.*

istāpūrténa paramé víoman. *sacrifices and good works in the highest heaven. Leaving blemish behind go back to thy home; unite with thy body, full of vigour.*

éhi : *with thy body, full of vigour.*

sām gachasva tanvā suvárcāḥ. *with thy body, full of vigour.*

istā-pūrténa: note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramé: the abode of Yama and the Fathers is in the highest heaven; mādhye diváh in x. 15, 14. víoman: loc. without i (p. 69). hitváya: gd., 163, 8. ástam: the home of the Fathers; cp. 9 b-d. tanvā suvárcāḥ: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sva is required.

९ अर्पेत् वीत् वि च सर्पतातो अर्पे । इत् । वि । इत् । वि । च । सर्पेत् ।
 ऽस्मा एतं पितरीं लोकमक्रन् । अतः ।
 अहोमिर्ज्ञिर्भुमिर्व्यक्तं अक्षे । एतम् । पितरः । लोकम् । अक्रन् ।
 यमो ददात्यवसानमक्षे ॥ अहः ऽमिः । अतः ऽमिः । अतु ऽमिः । वि
 ऽचक्षम् ।
 यमः । ददाति । अवः सानम् । अक्षे ॥

9 ápeta, víta, ví ca sarpatāto : *Begone, disperse, slink off from*
 asmá étam pitáro lokám akran. *here: for him the Fathers have*
 áhobhir adbhír aktúbhir ví- *prepared this place. Yama gives*
 aktam *him a resting-place distinguished*
 Yamó dadāti avasānam asmai. *by days and waters and nights.*

This stanza is addressed to the demons to leave the dead man alone. víta: for ví ita (see p. 464, 17, 1 a). asmái: accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. root ao. of kṛ make. áhobhir adbhíḥ: cp. ix. 113, where the joys of the next world are

described, yātra jyōtir ājasraṃ, tāsmin mām dhehi amṛte lōke where there is eternal light, in that immortal world place me (7), and yātra amūr yahvātīr āpas, tātra mām amṛtaṃ kṛdhi where are those swift waters, there make me immortal (8). aktūbhis: nights as alternating with days. vyāktam: pp. of vi + añj adorn, distinguish.

- १० अति द्रव सारमेयौ श्वानौ । अति । द्रव । सारमेयौ । श्वानौ ।
 चतुरक्षौ श्वलौ साधुनां पथा । चतुःक्षौ । श्वलौ । साधुनां । पथा ।
 अथा पितृन्सुविद्वान् उपेहि । अथ । पितृन् । सुविद्वान् । उपेहि । इहि ।
 यमेन चे सधमादं मदन्ति । यमेन । चे । सधमादं । मदन्ति ।

- 10 āti drava sārameyāu śvānau, Run by a good path past the two
 caturakṣāu śabālan sādhnā sons of Saramā, the four-eyed,
 pathā; brindled dogs; then approach the
 āthā pitṛn suvidātrām ūpehi, bountiful Fathers who rejoice at
 Yaména yé sadhamādam mād- the same feast as Yama.
 anti.

sārameyāu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Pāda. śvānau: to be read as a trisyllable (cp. 91, 3). caturakṣāu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7). āthā: the second syllable metrically lengthened. Yaména: sociative inst. (p. 306, 1). sadhamādam: cognate acc. with mādanti (p. 300, 4).

- ११ यो ते श्वानौ यम रक्षितारौ । यो । ते । श्वानौ । यम । रक्षितारौ ।
 चतुरक्षौ पथिरक्षौ नृचक्षसौ । चतुःक्षौ । पथिरक्षौ । इति पथिरक्षौ ।
 नृचक्षसौ ।

ताभ्यामिन् परि देहि राजन् ताभ्याम् । एनम् । परि । देहि । राजन् ।
 स्वस्ति चास्मा अनमीव च धेहि ॥ स्वस्ति । च । अस्मै । अनमीवम् । च ।
 धेहि ॥

- 11 yáu te śuānan, Yama, rakṣitā- Give him over to those two, O
 rau, King, that are thy dogs, O Yama,
 caturakṣāu pathirākṣi nṛcākṣa- the guardians, four-eyed, watchers
 sau, of the path, observers of men;
 tābhiām enam pári dehi, rājan : bestow on him welfare and health.
 svastī cāsmā anamivām ca
 dhehi.

yáu : au in this and the following duals for ā, as in 10. nṛcā-
 kṣasau : as Yama's messengers (cp. 12 b). b is a Jagatī (cp. 10 b).
 enam : the dead man. dehi (2. s. ipv. of dā give) : that they may
 guide him to Yama's abode. dhehi : 2. s. ipv. of dhā put.

- १२ उरुणसावसुतृपा उदुम्बलौ उरुणसौ । असुतृपौ । उदुम्बलौ ।
 यमस्य दूतौ चरतो जनां अनु । यमस्य । दूतौ । चरतः । जनां । अनु ।
 तावत्सम्यग् दृश्ये सूर्याय तौ । असम्यग् । दृश्ये । सूर्याय ।
 पुनर्दातामसुमबेह मद्रम् ॥ पुनः । दाताम् । असुम् । अद् । इह । मद्रम् ॥

- 12 urūṇasāv, asutṛpā, udumbalāu, Broad-nosed, life-stealing, . . the
 Yamāsya dūtāu carato jánām two as messengers of Yama wander
 ānu; among men ; may these two give us
 tāv asmābhyam dṛśāye sūriāya back here to-day auspicious life that
 pūnar dātām āsum adyéhā bhad- we may see the sun.
 rām.

urū-ṇasāu : the second syllable is metrically lengthened ; on the
 cerebralization of the dental n see 65 b ; here we have the normal use
 of au as āv before a vowel within a Pāda ; broad-nosed, that is, keen-
 scented. asutṛpā u- : on the Sandhi see 22 ; the literal meaning
 delighting in lives implies delighting in taking them, while they

wander among men as Yama's messengers. *udumbaláu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtáu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmābhyam*: dat. pl. of *ahám*. *ṛśáye*: dat. inf., with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root *ao*. of *dā* give; as having already marked us for their victims, let them give back our life to-day.

१३ य॒माय॑ सोमं॑ सु॒नुत॑
य॒माय॑ जु॒हता॑ ह॒विः ।
य॒मं ह॑ य॒ज्ञो ग॑च्छ॒त्य्
अ॒ग्नि॒दू॒तो अ॒र॑र॒क्षतः॑ ॥

य॒माय॑ । सोमं॑ । सु॒नुत॑ ।
य॒माय॑ । जु॒ह॒त॒ । ह॒विः ।
य॒मम् । ह॒ । य॒ज्ञः । ग॑च्छ॒ति॒ ।
अ॒ग्नि॒दू॒तः । अ॒र॑र॒क्ष॒तः ॥

13 *Yamāya sōmaṃ sunuta,*
Yamāya juhutā haviḥ;
Yamām ha yajñō gachati,
Agnidūto āramkṛtaḥ.

For Yama press the Soma, to
Yama offer the oblation; to Yama
goes the sacrifice well prepared, with
Agni as its messenger.

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of *hu* sacrifice addressed to those officiating at the sacrifice. *Yamām*: acc. of the goal (197, 1; cf. 204, 1 b). *Agnidūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ य॒माय॑ घृ॒तव॑द्भ॒विर॑
जु॒होत॑ प्र च॑ तिष्ठ॒त ।
स नी॑ दे॒वेष्वा॑ य॒मद्
दी॒र्घ॒मायुः॑ प्र जी॒वसे॑ ॥

य॒माय॑ । घृ॒तव॑त् । ह॒विः ।
जु॒होत॑ । प्र । च॑ । तिष्ठ॒त ।
सः । नः । दे॒वेषु॑ । आ । य॒मत् ।
दी॒र्घ॒म् । आ॒युः । प्र । जी॒वसे॑ ॥

14 *Yamāya ghṛtavad dhavir*
juhōta, prā ca tiṣṭhata;
sā no devēṣu ā yamad,
dīrghām āyuh prā jivāse.

To Yama offer the oblation
abounding in ghee, and step forth;
may he guide us to the gods that
we may live a long life.

juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prá tiṣṭhata: *step forward*, in order to offer the oblation; cp. the use of prá bhr̥ *bring forward* an oblation. á yamat: inj. of root ao. of yam *extend*; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo devéṣu á yamat *may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. áyus: cognate acc. (197 A 4). prá jīvāse: cp. p. 463, f. n. 8. The meaning of cd is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१५ यमाय मधुमत्तमं
राज्ञे हव्यं जुहोतन ।
इदं नम ऋषिभ्यः पूर्वजैभ्यः
पूर्वैभ्यः पथिकृद्भ्यः ॥

यमाय । मधुमत्तमम् ।
राज्ञे । हव्यम् । जुहोतन ।
इदम् । नमः । ऋषिभ्यः । पूर्वजैभ्यः ।
पूर्वैभ्यः । पथिकृद्भ्यः ॥

15 Yamāya mādhumattamaṁ
rājñe havyaṁ juhótana.
idam náma ṛṣibhyaḥ pūrvajé-
bhiaḥ,
pūrvēbhyaḥ pathikṛdbhiaḥ.

To Yama the king offer the most
honied oblation. This obeisance is
for the seers born of old, the ancient
makers of the path.

juhótana: again the strong form to suit the metre (cp. 14 b). pathikṛdbhyaḥ: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitryāna the road of the Fathers). This stanza is a Bṛhatī in the middle of Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pāda (see p. 444, 9 b).

१६ चिकद्भुकेभिः पतति
षट्कर्षिरेक्षमिदृहत् ।
चिद्भुवायची छन्दसि
सर्वा ता यमे आहिता ॥

चिकद्भुकेभिः । पतति ।
षट् । कर्षीः । एकम् । इत् । बृहत् ।
चिद्भुव । गायत्री । छन्दसि ।
सर्वा । ता । यमे । आहिता ॥

16 trikadrakebhiḥ patati.
 śāḷ urvīr, ékam id bhāt,
 triṣṭúbh, gāyatrī, chāndām̐si,
 sārva tā Yamā āhitā.

*It flies through the three Soma
 vats. The six earths, the one great
 (world), triṣṭúbh, gāyatrī and (the
 other) metres, all these are placed
 in Yama.*

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrakebhis: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. trikadrakeṣu apibat sutāsya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadruka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as 'the god flies like a bird to settle in the vats' (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śāḷ urvīr: this expression is probably equivalent to the three heavens and three earths: cp. tīrō dyāvaḥ nīhitā antār asmin, tīrō bhūmīr ūparāḥ, śāḍvidhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ékam id bhāt: by this expression is probably meant the universe, otherwise spoken of as víśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, ví yás tastāmbha śāḷ imā rājāmsi . . kím āpi svid ékam? who propped asunder these six spaces; what pray is the one? triṣṭúbh, gāyatrī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 18, 6 (Agni).

PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Aṅgirasas and Atharvans, the Bhṛgu and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the R̥gveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर उत्परांस	उत् । ईरताम् । अवरे । उत् । परांसः ।
उन्धमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास	असुम् । यि । ईयुः । अवृकाः । ऋतज्ञासः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 ūd īratām āvara, ūt pārāsa,
 ūn madhyamāḥ pitāraḥ somi-
 āsaḥ ;
 āsum yā iyūr avṛkā ṛtajñās,
 té nō avantu pitāro hāveṣu.

*Let the lower, let the higher, let
 the middlemost Soma-loving Fathers
 arise ; let those Fathers who,
 friendly, knowing right, have gone
 to life eternal, favour us in our
 invocations.*

úd iratām : note that *cd.* verbs are often repeated by means of the *prp.* (here *úd* twice) alone. *ávale* (on the *dec.*, see 120 c 1) &c.: these three words refer to the *Pitrs* dwelling in the three divisions of the world, earth, air, heaven (cp. *yé párthive rájasi* in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: *AV.* xviii. 2, 49). *Sayana* thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the *AV.* (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by *púrvāsas* and *úparāsa*. *ásam* : life in the heavenly world, immortal life (the *Pitaras* are called immortal in *AV.* vi. 41, 3) as opposed to terrestrial life. *īyur* : 3. pl. pf. act. of *i ga*.

२ इदं पितृभ्यो नमो अस्तु च	इदम् । पितृभ्यः । नमः । अस्तु । च ।
ये पूर्वासो य उपरास ईयुः ।	ये । पूर्वासः । ये । उपरासः । ईयुः ।
ये पार्थिवे रजसा निवत्ता	ये । पार्थिवे । रजसि । आ । निवत्ताः ।
ये वा नूनं सुवृजनासु विष्णु ।	ये । वा । नूनम् । सुवृजनासु । विष्णु ।

2 *idām pitṛbhyo nāmō astu adyā,* *Let this obeisance be made to-day*
yé púrvāso, yā úparāsa īyūḥ; *to the Fathers who have departed*
yé párthive rájasi á niṣattā, *earlier and later, who have seated*
yé vā nūnām suvrjānāsu vikṣú. *themselves in the terrestrial air*
or who are now in settlements with
fair abodes.

púrvāsas : in x. 14, 2. 7 the *prn.* form *púrve* is used (see 120, 2). *īyūr* : in x. 14, 2. 7 the more distinctive *cd.* *pareyūr* appears. *á niṣattās* (pp. of *śad sit*, cp. 67 a, b; cp. *á niṣadya* in x. 14, 5). *párthive rájasi* : in the atmospheric region above the earth; here the *Pitaras* in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. *suvrjānāsu vikṣú* : cp. the frequent *mānuṣīṣu vikṣú* *human settlements*, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पितॄन्सुविदत्राँ अवित्ति
नपातं च विक्रमणं च विष्णीः ।
बर्हिषदो ये स्वधया सुतस्य
मजन्त पितॄस इहागमिषाः ॥

आ । अहम् । पितॄन् । सुविदत्रान् ।
अवित्ति ।
नपातम् । च । विक्रमणम् । च । वि-
ष्णीः ।
बर्हिषदः । ये । स्वधया । सुतस्य ।
मजन्त । पितॄः । ते । इह । आगमिषाः ॥

3 áhám pitṛñ suvidātrāñ avitsi,
nápātam ca vikrámaṇam ca
Viṣṇoḥ:
barhiṣádo yé svadháyā sutásya
bhájanta pitvās, tá ihāgami-
ṣṭhāh.

*I have won hither the bountiful
Fathers and the grandson and the
wide stride of Viṣṇu: they who, sit-
ting on the strew, shall partake of
the pressed drink with the offering
to the dead, come most gladly here.*

á-avitsi (1. s. *Ā. s* ao. of 2. vid *find*); = I have induced to come to this offering. nápātam: it is somewhat uncertain who is meant by this; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nápātam) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1); but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvastṛ (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sáhaso nápātam (Agni is called náptre sáhasvate in viii. 102, 7) = sáhasaḥ sūnūm *son of strength*, a frequent epithet of Agni, for which once (vi. 4, 4) sūno *son* alone is used in an Agni hymn; and below (9 c) Agni is invoked to come with the Fathers: égne yāhi suvidātrebhiḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Sayana: Viṣṇor (= yajñasya) nápātam (= vināśābhāvam) *the non-destruction of the sacrifice*. vikrámaṇam: Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhájanta: 3. pl. inj. *Ā.* of bhaj *share*, with partitive gen. (202 A c). pitvās: gen. of pitṛ (p. 81). á-gamishās: accent, p. 453, 9 A h.

४ बर्हिषदः पितर ऊर्ध्वं वाग् बर्हिषदः । पितरः । ऊर्ध्वं । वाग् ।
 इमा ते हव्या चक्षमा कुषध्वम् । इमाः । वः । हव्या । चक्षम । कुषध्वम् ।
 त आ गतावसा श्रुतमेना- ते । आ । गत । अवसा । श्रुतमेन ।
 था नः शं योररपो दधात ॥ अथ । नः । श्रुत । योः । अपः । दधात ॥

4 bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strew,*
 imā vo havyā cakṛmā: juṣā- *come hither with aid; these offer-*
 dhvam; *ings we have made to you: enjoy*
 tā ā gata āvasā śāmtamena; *them; so come with most beneficent*
 āthā naḥ śāṃ yór arapó da- *aid; then bestow on us health and*
 dhāta. *blessing free from hurt.*

bārhiṣadaḥ pitaraḥ: see note on viii. 48, 7c. ūtī: inst. of ūtī (p. 81, f. n. 4). arvāk: *hither*; the vb. ā gata *come* is easily to be supplied from c. cakṛmā: with metrical lengthening of the final syllable. juṣādhvam: accented because it forms a new sentence (p. 466, 19 b). té: *as such*, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam *go*. āthā: metrically lengthened. dadhāta: 2. pl. pr. ipv. of dhā *place*, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

५ उपहृताः पितरः सोम्यासो उपहृताः । पितरः । सोम्यासः ।
 बर्हिषेषु निधिषु प्रियेषु । बर्हिषेषु । निधिषु । प्रियेषु ।
 त आ गमन्तु त इह श्रुवन्तु । ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।
 अग्निं श्रुवन्तु तेऽवन्तुस्मान् ॥ अग्निं । श्रुवन्तु । ते । श्रुवन्तु । अस्मान् ॥

5 ūpahūtāḥ pitāraḥ somiāso *Invited are the Soma-loving*
 bārhiṣeṣu nidhiṣu priyeṣu; *Fathers to the dear deposits placed*
 tā ā gamantu; tā ihā śruvantu; *on the strew; let them come; let*
 ādhi bruvantu; té avantu *them listen here; let them speak for*
 asmān. *us; let them aid us.*

ūpa-hūtās: pp. of hū *call*. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam *go*. śruvantu: 3. pl. ipv. root ao. of śru *hear*.

ई आच्चा जानुं दक्षिणतो निषद्ये-
मं यज्ञमभि गृणीत विश्वे ।
मा हिंसिष्ट पितरः केन चित्तो
यद् आगः पुरुषता करांम ॥

आऽअच्च । जानुं । दक्षिणतः । निऽसद्ये ।
इमम् । यज्ञम् । अभि । गृणीत । विश्वे ।
मा । हिंसिष्ट । पितरः । केन । चित् । नः ।
यत् । वः । आगः । पुरुषता । करांम ॥

6 ācyā jānu, dakṣiṇatō niśadya,
imāṃ yajñāṃ abhī grṇīta viśve;
mā himsiṣṭa, pitarah, kēna cin
no,
yād va āgaḥ puruṣātā kārāma.

*Bending the knee, sitting down
to the south do ye all greet favour-
ably this sacrifice; injure us not,
O Fathers, by reason of any sin
that we may have committed against
you through human frailty.*

ā-acyā (gd. of ac *bend*): note that the suffix -ya is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣiṇatās: *to the right* (of the vēdi altar), that is, *to the south*, because the south is the region of Yama and the Pitaras. grṇīta: 2. pl. ipv. of 1. gr *sing.* himsiṣṭa: 2. pl. inj. iṣ ao. of hims *injure*. kēna cid yād āgaḥ for kēna cid āgasā yād, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣātā: inst. s. identical in form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

७ आसीनासो अरुणीनामुपस्थे
रयिं धत्त दाशुषे मर्त्याय ।
पुत्रेभ्यः पितरस्तस्व वस्वः
प्र संकृतं त इहोर्जं दधात ॥

आसीनासः । अरुणीनाम् । उपऽस्थे ।
रयिम् । धत्त । दाशुषे । मर्त्याय ।
पुत्रेभ्यः । पितरः । तस्व । वस्वः ।
प्र । संकृत । ते । इह । ऊर्जम् । दधात ॥

7 āsīnāso aruṇīnām upāsthe
rayiṃ dhatta dāśuṣe mārtyāya.

*Sitting in the lap of the ruddy
(dawns) bestow wealth on the wor-*

putrébhiaḥ, pitaras, tāsya vās- *shipping mortal. To your sons, O*
 vaḥ *Fathers, present a share of those*
 prá yachata; tá ihórjaṁ da- *riches; so do ye here bestow*
 dhāta. *strength.*

āsīnāsas: irr. pr. pt. \bar{A} . of ās *sit*: 158 a. aruṇinām: aruṇā *ruddy* is the colour of dawn, and the f. of this adj. sometimes appears as an epithet of the dawns; that these are here meant is also indicated by vii. 9, 1; 68, 8, where Agni and Sūrya are said to awake or arise uśāsām upāsthāt *from the lap of the dawns*. dhatta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tāsya vāsvaḥ: referring to rayim in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासौ ये । नः । पूर्वे । पितरः । सोम्यासः ।
 ऽनु॒हिरे सोम॒पीथं वसि॑ष्ठाः । अनु॒ऽऊहिरे । सोम॒ऽपीथम् । वसि॑ष्ठाः ।
 तेमि॑र्यमः संर॒राणो ह॒वींश्च तेमि॑ः । यमः । सम॒ऽरराणः । ह॒वींश्च ।
 उ॒श॒सु॒श॒भिः प्र॒ति॒काम॑म॒त्तु ॥ उ॒शन । उ॒श॒त॒ऽभिः । प्र॒ति॒ऽकाम॑म् । अ॒त्तु ॥

8 yé naḥ pūrve pitaraḥ somiāso, *Those forefathers of ours, the*
 anūhiré somapīthām Vasiṣṭhāḥ, *Soma-loving, the Vasiṣṭhas, who*
 tébhir Yamáḥ samrarāṇó hav- *fare after him to the Soma-*
 īmṣi, *draught, with them let Yama,*
 uśānn uśadbhiḥ, pratikāmam *sharing their gifts, eat the obla-*
 attu. *tions at pleasure, he the eager with*
them the eager.

anu-ūhiré: the derivation and meaning are somewhat doubtful; most probably pf. of vaḥ *drive*, in this case meaning *who have driven after Yama to the Soma-draught*; it may possibly come from ūh *consider*, then meaning *who have been considered worthy of the Soma-draught*. Vasiṣṭhās: as one of the groups of ancient seers. samrarāṇās (pf. pt. \bar{A} . of rā *give*): sharing with them their gifts to their descendants (cp. 7 b c).

९ ये तातृषुदै॒व॒चा जेह॑माना ये । त॒तृषुः । दे॒व॒चा । जेह॑मानाः ।
 हो॒चा॒विदुः सोम॑त॒ष्टासो अ॒र्केः । हो॒चा॒ऽविदुः । सोम॑त॒ष्टासः । अ॒र्केः ।

आग्नें याहि सुविद्वेभिरर्वाङ्
सत्यैः कव्यैः पितृभिर्धर्मसङ्गिः ॥

आ । अग्ने । याहि । सुविद्वेभिः ।
अर्वाङ् ।

सत्यैः । कव्यैः । पितृभिः । धर्मसत्भिः ॥

- 9 yé tātṛṣúr devatrā jéhamānā, Who, gasping, have thirsted
hotrāvidahstómatastāsō arkáih: among the gods, knowing oblations,
āgne yāhi suvidátrebhir arvān having praise fashioned for them
satyāih kavyāih pitṛbhir ghar- with songs : with them the bountiful
masādbhih. Fathers, the true, the wise that sit
at the heating vessel, come hither,
O Agni.

tātṛṣúr: pf. of tṛṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā: in heaven; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-tastāsas: this Tp., *fashioned with praise*, otherwise used with matí = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = tastá-stomāsas; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkáis: to be taken with the preceding word = *by means of songs*. arvān: 93 b. kavyāis: this word occurs in only two other passages, the original meaning apparently being = *kavi wise* (cp. kavyá-tā *wisdom*); here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmasādbhis: probably in heaven; cp. x. 16, 10, sá gharmám invāt paramé sadhásthe: *may he (Agni) further the gharma in the highest abode*; this word as well as jéhamānās may be intended to contrast with tātṛṣúr; cp. vii. 103, 9.

१० वे सत्वासीं हविरदीं हविष्या
इन्द्रेण देवैः सुरथं दधानाः ।
आग्नें याहि सहस्रं देववद्वैः
परेः पूर्वैः पितृभिर्धर्मसङ्गिः ॥

वे । सत्वासीः । हविः । ऽसदः । हविः । ऽपाः ।
इन्द्रेण । देवैः । सुरथसम् । दधानाः ।
आ । अग्ने । याहि । सहस्रम् । देववद्वैः ।
परेः । पूर्वैः । पितृभिः । धर्मसत्भिः ॥

- 10 yé satyāso havirádo haviṣpā *They who are true, eating the*
 Indreṇa devāiḥ sarātham dá- *oblation, drinking the oblation,*
 dhānāḥ, *having the same car with Indra*
 āgne yāhi sahásram devavan- *and the gods, with those thousand*
 dáih *god-praising remote forefathers that*
 páraiḥ pūrvaiḥ pitṛbhir gharma- *sit at the heating vessel, come, O*
 sádbhiḥ. *Agni.*

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 300, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 301, 5 b). dádhānās : pr. pt. Ā. of dhā *put* (cp. p. 460, f. n. 3); the pf. pt. Ā. would be dadhānās (159). sahásram : agreeing with pitṛbhis : more usual would be sahásreṇa pitṛbhis : cp. 194 B 1 b (p. 291); párais : the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*; there is no opposition here to pūrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, pūrvaiḥ paráiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, párāni pratná *remote, ancient deeds* opposed to ávarāsas *later men*.

- ११ अग्निष्वात्ताः पितर एह गच्छतुः । अग्निस्वात्ताः । पितरः । आ । इह । गच्छतुः ।
 सदःसदः सदत सुप्रणीतयः । सदःसदः । सदत । सुप्रणीतयः ।
 अत्ता हवींषि प्रयतानि बर्हिष्युः । अत्त । हवींषि । प्रयतानि । बर्हिषि ।
 अथा रुचिं सर्ववीरं दधातन ॥ अथ । रुचिम् । सर्ववीरम् । दधातन ॥

- 11 Āgniṣvāttāḥ pitara, éhā ga- *Ye Fathers that have been de-*
 chata; *voured by fire come hither; sit you*
 sádah-sadāḥ sadata, supraṇi- *down each on his seat, ye that have*
 tayah; *good guidance; eat the oblations*
 attā havīṃsi práyatāni barhiṣi; *proffered on the strew; then bestow*
 áthā rayiṃ sárvaviraṃ dadhā- *wealth accompanied entirely by*
 tana. *strong sons.*

Āgni-ṣvāttās: with the voc. accent on the first syllable; the ordinary accent would be **Āgni-ṣvāttās** like other Tps. formed with **Āgni**, but such eds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās**: pp. of **svād** *sweeten* (cp. 67 b). **sādaḥ-sadaḥ**: itv. cd. (p. 282 a; p. 454, 10 a), governed by **sadata**. **sadata**: 2. pl. ipv. a ao. of **sad** *sit* (147, 5). **supraṇitayas**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, āthā**: final a metrically lengthened. **prā-yatāni**: pp. of **yam**. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix **tana** (p. 925).

१२ त्वमग्न ईक्षितो जातवेदो

ऽवाङ्मह्यानि सुरभीणि कृत्वी ।

प्रादाः पितृभ्यः स्वधया ते अन्नं

अङ्घ्रि त्वं देव प्रयता हवींषि ॥

त्वम् । अग्ने । ईक्षितः । जातवेदः ।

अवाङ् । ह्यानि । सुरभीणि । कृत्वी ।

प्र । अदाः । पितृभ्यः । स्वधया । ते ।

अन्नं ।

अङ्घ्रि । त्वम् । देव । प्रयता । हवींषि ॥

12 tuám, Agna, īlitó, jātavedo,
āvāṅ dhavyāni surabhīni kṛtvī.
prādāḥ pitṛbhyaḥ; svadhāyā te
akṣann;
addhī tvām, deva, prāyatā hav-
īṃṣi.

*Thou, O Agni, having been im-
plored, O Jātavedas, hast conveyed
the oblations, having made them
fragrant. Thou hast presented
them to the Fathers; with the
funeral offering they have eaten
them; do thou, O god, eat the
oblations proffered.*

īlitās: by us. **jāta-vedas**: a very frequent and exclusive epithet of **Āgni**; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: **visvā veda jānimā jātavedāḥ Jātavedas knows all creations** (vi. 15, 18); this is also the explanation of Sayana here: **jātam, sarvaṃ jagad, vetti, iti jāta-vedāḥ. āvāt**: 2. s. s. ao. of **vah** *carry* (144, 5). **dhavyāni**: for **havyāni** (54). **kṛtvī**: gd. of **kṛ** (163, 1). **adās**: 2. s. root ao. of **dā** (143, 1 a). **akṣan**: 3. pl. root ao. of **ghas** *eat* (p. 170, e). **addhī**: 2. s. ipv. of **ad** *eat*.

- १३ ये चेह पितरो ये च नेह ये । च । इह । पितरः । ये । च । न । इह ।
 याँश्च विद्म याँ च न प्रविद्म । यान् । च । विद्म । यान् । ऊँ इति । च । न ।
 त्वं वैत्य यति ते जातवेदः प्रविद्म ।
 स्वधामिर्यज्ञं सुकृतं जुषस्व ॥ त्वम् । वैत्य । यति । ते । जातवेदः ।
 स्वधामिः । यज्ञम् । सुकृतम् । जुषस्व ॥

- 13 yé ca ihá pitáro yé ca néhá, Both the Fathers who are here
 yámś ca vidmá yām̐ u ca ná and who are not here, both those
 pravidmá, whom we know and whom we know
 tuám vettha yáti té, jātavedaḥ; not, thou knowest how many they
 svadhábhīr yajñám súkṛtam are, O Jātavedas; enjoy the sacri-
 juṣasva. fice well prepared with funeral
 offerings.

yé ca: supply *sánti*. vidmá 1. pl. pf. of *vid know* (p. 154, 3); the 1. pl. pr. is *vidmás*. yámś ca: Sandhi, 40 a. yām̐ u: 39, and p. 25, f. n. 2. pra-vidmá: *know exactly*. vettha: 2. s. pf. of *vid know* (p. 154, 3). yáti: cp. 118 a. té: supply *sánti*.

- १४ ये अग्निदग्धा ये अन्नपिदग्धा ये । अपिदग्धाः । ये । अन्नपिदग्धाः ।
 मध्ये दिवः स्वधया मादयन्ते । मध्ये । दिवः । स्वधया । मादयन्ते ।
 तेभिः स्वराळसुनीतिमेतां तेभिः । स्वराट् । असुनीतिम् । एताम् ।
 यथावशं तन्वं कल्पयस्व ॥ यथावशम् । तन्वम् । कल्पयस्व ॥

- 14 yé Agnidagdhā yé ānagni- Those who, burnt with fire and
 dagdhā, not burnt with fire, are exhilarated
 mādhye divāḥ svadhāyā mādā- by the funeral offering in the midst
 yante, of heaven, as sovereign ruler do
 tébhiḥ suarāḥ āsunītim etām thou with them fit his body accord-
 yathāvaśám tanvām kalpa- ing to thy power for this spirit-
 yasva. guidance.

yé ānagnidagdhāḥ: that is, buried. mādhye divāḥ: note that the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass (11c): tébhis: in association with them (199 A 1), as they know the path of the dead. svarāt: as sovereign lord who acts according to his will (yathāvaśām); the subject is Agni who is addressed in 9c and 10c (Agne), and in 12a and 13c (jātavedas) or mentioned in 11a (Āgniḡvātās), and in this stanza itself (Agnidagdhas). tanvām kalpayasva: *the body of the deceased*; the words svayām tanvām kalpayasva (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: svayām rūpām kuruṣva yādṛśam ichāsi *assume thyself the form that thou desirest*; cp. also iii. 48, 4b and vii. 101, 3b yathāvaśām tanvām cakra (= cakre) eṣaḥ *he has taken a body according to his will*; the corresponding Pada in the AV. (xviii. 8, 59) reads yathāvaśām tanvāḥ kalpayāti *may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: yās te śivās tanvō, jātavedas, tābhir vahainaṃ suktām u lokām *with those which are thy auspicious bodies. O Jātavedas, conduct him to the world of the righteous.* āsunītim etām: dependent, like tanvām, on kalpayasva: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the spirit (āsu) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (tanū); cp. x. 14, 8cd: āstam ehi; sām gachasva tanvā *go home; unite with thy (new) body*; and x. 16, 5 sām gachatām tanvā, jātavedaḥ *let him (the deceased) unite with a (new) body, O Jātavedas.*

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (akṣās) consisted of the nuts of a large tree called vibhīdaka (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 84. Metre: Triṣṭubh; 7. Jagatī.

१ प्र॒वि॒पा मा॑ बृ॒ह॒तो मा॑द॒यन्ति॑
प्र॒व॒ति॒जा इ॒रि॒न्धि॑ व॒र्धु॑ता॒नाः ।

प्र॒वि॒पाः । मा॒ । बृ॒ह॒तः । मा॒द॒य॒न्ति॒ ।
प्र॒व॒ति॒जाः । इ॒रि॒न्धि॑ । व॒र्धु॑ता॒नाः ।

सोमस्त्रिव मौजवतस्त्रि मचो सोमस्त्रिऽइव । मौजऽवतस्त्रि । मचः ।
विभीदको जागृविर्मह्यमक्षान् ॥ विऽभीदकः । जागृविः । मह्यम् । अक्षान् ॥

- 1 prāvepā mā bṛható mādayanti *The dangling ones, born in a*
pravātejā īrīṇe vārvṛtānāḥ. *windy place, of the lofty (tree)*
sómasyeva Maujavatásya bha- *gladden me as they roll on the*
kṣó, *dice-board. Like the draught of*
vibhídako jágrvir máhyam *the Soma from Mújavant, the en-*
achān. *livening Vibhádaka has pleased me.*

vārvṛtānās: int. pt. of vṛt turn. Maujavatásya: coming from Mount Mújavant as the best. achān: ३. s. s ao. of chand (p. 164, 5). Verbs meaning to please take the dat. (p. 311 h).

२ न मा मिमेथ न जिहीळ एषा न । मा । मिमेथ । न । जिहीळि । एषा ।
शिवा सखिभ्य उत मह्यमासीत् । शिवा । सखिभ्यः । उत । मह्यम् । आ-
अचस्याहमेकपरस्त्रि हेतोर् सीत् ।
अनुव्रतामप जायामरोधम् ॥ अचस्त्रि । अहम् । एकऽपरस्त्रि । हेतोः ।
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

- 2 ná mā mimetha, ná jihīḷa eṣā: *She does not scold me, she is*
śivā sākhibhya utá máhyam *not angry: she was kind to friends*
āsit. *and to me. For the sake of a die*
akṣāsyāhām ekaparásya hetór *too high by one I have driven away*
ānuvratām āpa jāyām arodham. *a devoted wife.*

mimetha: pf. of mith dispute. jihīḷa: pf. of hīḷ be angry (cp. p. 3, f. n. 2). sākhibhyas: dat. (p. 318, 3). ekaparásya: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). āpa arodham: root ao. of rudh obstruct. The meaning of the stanza is: 'rejecting the kindly advice of my wife, I gambled and lost'.

३ द्वेष्टि अश्रुरपं आया रुणद्धि द्वेष्टि । अश्रूः । अपं । आया । रुणद्धि ।
 न नाथितो विन्दते मर्दितारम् । न । नाथितः । विन्दते । मर्दितारम् ।
 यश्चस्त्रेव जरेतो वस्त्र्यस्त्र यश्चस्त्र इव । जरेतः । वस्त्र्यस्त्र ।
 नाहं विन्दामि कितवस्त्र भोगम् ॥ न । अहम् । विन्दामि । कितवस्त्र । भोगम् ॥

3 dvēṣṭi śvaśrūr; āpa jāyā ru- *My mother-in-law hates me, my*
 ṇaddhi; *wife drives me away: the man in*
 ná nāthitó vindate marḍitā- *distress finds none to pity him:*
 ram: *'I find no more use in a gambler*
 āśvasyeva jārato vāsniāsyā *than in an aged horse that is for*
 nāhām vindāmi kitavāsya bhó- *sale.'*
 gam.

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 3. prs. āśvasya iva: agreeing with kitavāsya. jāratas: pr. pt. of jī waste away. kitavāsya bhógam: objective gen. (p. 320, B b).

४ अन्ये जायां परि मृशन्तस्त्र अन्ये । जायाम् । परि । मृशन्ति । अस्त्र ।
 यस्माग्धुवेदने वाज्यचः । यस्त्र । अग्धुत । वेदने । वाजी । अचः ।
 पिता माता धातर एनमाङ्गर् पिता । माता । धातरः । एनम् । आङ्गः ।
 न जानीमो नयता बद्धमेतम् ॥ न । जानीमः । नयत । बद्धम् । एतम् ॥

4 anyé jāyām pári mṛśanti asya, *Others embrace the wife of him*
 yāsyāgrdhad védane vājí akṣāḥ. *for whose possessions the victorious*
 pitā mātā bhrātara enam āhur: *die has been eager. Father, mother,*
 'ná jānīmo, nāyatā baddhām *brothers say of him, 'we know him*
 etām'. *not, lead him away bound'.*

āgrdhat: a ao. of grdh be greedy, governing védane, loc. of the object (p. 325, 1 c). vājí: to be read with a short final (p. 437, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas: 1. pl. pr. of jñā know. nāyatā: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). *baddhām*: as a debtor.

यदादीध्ये न दविषास्मिः यत् । आदीध्ये । न । दविषास्मि । एभिः ।
 परायज्ञोऽव हीये सखिभ्यः । परायत्तऽर्थः । अव । हीये । सखिभ्यः ।
 नृप्रास बभ्रवो वाचमक्रतं निऽउत्ताः । च । बभ्रवः । वाचम् । अक्रत ।
 एमीदृषां निष्कृतं जरिणीव । एमि । इत् । एषाम् । निऽकृतम् । जा-
 रिणीऽइव ॥

5 yád ādīdhye: 'ná daviṣāṇi ebhiḥ;
 parāyādbhyo áva hiye sákhibhyaḥ',
 níuptās ca babhrāvo vācam ákrataṁ,
 émīd eṣāṁ niṣkṛtām jāriṇīva. When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play)', and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation.

ā-dīdhye: 1. s. pr. *Ā.* of *dhī* think. daviṣāṇi: iṣ ao. sb. of *du* go (of which other forms occur in the *AA.* and the *YV.*); some scholars think the sense of play to be so necessary that this must be an irr. form (iṣ ao. sb.) from *div* play (like a-ṣṭhaviṣam, in a *Sūtra*, from ṣṭhiv *spit*). ebhiḥ: with the friends. áva hiye: ps. of 1. *hā* leave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of *vap* strew. ákrata: 3. pl. *Ā.* root ao. of *kṛ*, accented because still dependent on yád. Here we have a *Jagatī Pāda* interposed in a *Tristubh stanza* (cp. p. 445, f. n. 7); the same expression, vācam akrata, by ending a *Pāda* in vii. 103, 8 produces a *Jagatī Pāda* in a *Tristubh stanza*. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the *Pāda* (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). émī id: I go at once (p. 218). eṣāṁ: of the dice.

इ समामेति कितवः पृष्ठमानो समाम् । एति । कितवः । पृष्ठमानः ।
 जेष्यामीति तन्वाऽशूशुजानः । जेष्यामि । इति । तन्वा । शूशुजानः ।
 अचासो अस्व वि तिरन्ति कामं अचासः । अस्व । वि । तिरन्ति । कामम् ।
 प्रतिदीप्ते दधत् आ कृतानि ॥ प्रतिदीप्ते । दधत् । आ । कृतानि ॥

6 sabhām eti kitavāḥ prchā-
māno,
jeṣyāmīti, tanūś śūśujānaḥ.
akṣāsō asya vī tiranti kāmam,
pratidīvne dādḥata ā kṛtāni.

*The gambler goes to the assembly
hall, asking himself, 'shall I con-
quer', trembling with his body.
The dice run counter to his desire,
bestowing on his adversary at play
the lucky throws.*

tanvā: accent, p. 450, 2 b. śūśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidīvan: dec., 90, 8; dat. with verbs of giving (200 A 1). ā dadhata: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣāsas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of *the highest throws*, pl. of n. kṛtām.

७ अचास इदं कुशिनो नितोदिनो अचासः । इत । अकुशिनः । निऽतोदिनः ।
निऽहत्वा न सपनासापयिष्यवः । निऽहत्वा नः । तपनाः । तापयिष्यवः ।
कुमारदेष्णा अयंतः पुनर्हयो कुमारदेष्णाः । अयंतः । पुनऽहनः ।
मध्वा संपृक्ताः कितवस्व बर्हया । मध्वा । ससऽपृक्ताः । कितवस्व । बर्हया ॥

7 akṣāsa id ankuśino nitodino,
nikṛtvānas tāpanās tāpayiṣṇā-
vaḥ;
kumāradeṣṇā, jāyataḥ punar-
hāno,
mādhvā sāmprktāḥ kitavāsya
barhānā.

*The dice are hooked, piercing,
deceitful, burning and causing to
burn; presenting gifts like boys,
striking back the victors, sweetened
with honey by magic power over the
gambler.*

tāpayiṣṇāvas: causing the gambler to pain others by his losses.
kumārā-deṣṇās: giving gifts and then taking them back like children.
punarhānas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sāmprktās: pp. of pre mit.
barhānā: inst. s. (p. 77); with objective gen. (p. 320).

८ चिप॒च्चाशः॑ क्री॒ळति॑ व्रात॑ एषां चि॒प॒च्चाशः॑ । क्री॒ळति॑ । व्रातः॑ । एषा॑म् ।
 दे॒व इ॒व स॒विता॑ स॒त्यध॑र्मा । दे॒वः इ॒व । स॒विता॑ । स॒त्यध॑र्मा ।
 उ॒ग्र॒स्य॑ चि॒न्म॒न्यवे॑ ना न॒मन्ते॑ उ॒ग्र॒स्य॑ । चि॒त् । म॒न्यवे॑ । न । न॒मन्ते॑ ।
 राजा॑ चि॒देभ्यो॑ न॒म इत्क॑णोति ॥ राजा॑ । चि॒त् । ए॒भ्यः । न॒मः । इत् ।
 क॒णोति॑ ॥

8 tripañcāśāḥ kṛīṭati vrāta eṣāṃ, *Their host of three fifties plays*
 devā iva Savitā satyādharmā: *like god Savitṛ whose laws are*
 ugrāsya cin manyāve nā nam- *true: they bow not before the wrath*
 ante; *of even the mighty; even a king*
 rājā cid ebhyo nāma it kṛṇoti. *pays them obeisance.*

tripañcāśās: the evidence is in favour of interpreting this word as meaning *consisting of three fifties*, not *consisting of fifty-three*, as the number of dice normally used. devā iva Savitā: the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitṛ, who observes fixed laws of his own (iv. 53, 4; x. 139, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 38, 7. 9; v. 82, 2). nā: the only example in the RV. of the metrical lengthening of ná. namante, nāmas: with dat. (p. 311, 4 and 312, 2 a).

९ नी॒चा वर्त॑न्त उ॒परि॑ स्फुर॒न्व
 अ॒ह॒स्तासो॑ ह॒स्त॒वन्त॑ सह॒न्ते । नी॒चाः । वर्त॑न्ते । उ॒परि॑ । स्फुर॒न्ति ।
 दि॒व्या अ॒ङ्गारा॑ इ॒रि॒णे न्यु॑प्ताः अ॒ह॒स्तासः॑ । ह॒स्त॒वन्त॑म् । सह॒न्ते ।
 शी॒ताः सन्तो॑ हृद॒यं निर्दे॑हन्ति ॥ दि॒व्याः । अ॒ङ्गाराः॑ । इ॒रि॒णे । नि॒ऽउ॒प्ताः ।
 शी॒ताः । सन्तः॑ । हृद॒यम् । निः । दु॒हन्ति॑ ॥

9 nicā vartanta, upāri sphuranti. *They roll down, they spring up-*
 ahastāso hastavantaṃ sahante. *ward. Though without hands, they*
 divyā āṅgārā iriṇe nūptāḥ, *overcome him that has hands.*
 śītāḥ śānto, hṛdayaṃ nīr dah- *Divine coals thrown down upon*
 anti. *the gaming-board, being cold, they*
burn up the heart.

Every Pāda in this stanza contains an antithesis: *nīcā*—*upāri*; *aśatāsah*—*nāstavantam*; *divyāḥ*—*īriṇe*; *śītāḥ*—*nīr dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhāṇā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidēvanam vā agnis, tāsyā etē 'ṅgārā yād akṣāḥ* the gaming-board is fire, the dice are its coals.

१० जाया तप्यते कितवस्व हीना । जाया । तप्यते । कितवस्व । हीना ।
 माता पुत्रस्व चरतः क्व खित । माता । पुत्रस्व । चरतः । क्व । खित ।
 ऋणावा विभ्यङ्गनमिह्मानो ऋणावा । विभ्यङ्ग । धनम् । इह्मानः ।
 ऽन्येषामस्तमुप नक्तमेति ॥ ऽन्येषाम् । अस्तम् । उप । नक्तम् । एति ।

10 jāyā tapyate kitavāsya hīnā,
mātā putrāsya cārataḥ kṛā svit.
ṛṇāvā bibhyad dhānam ichā-
māno,
anyēṣām āstam ūpa nāktam eti.

nīnā: pp. of hā leave. putrāsya: the gambler. tapyate must be supplied with mātā. ṛṇā-vā: lengthening of final a before v (15, 1 c). bībhyat: pr. pt. of bhī fear. ūpa eti: probably for the purpose of stealing, to explain c. nāktam: see 178, 2; 195 A 5 a.

११ स्त्रियं दृष्टाय कितव ततापा- स्त्रियम् । दृष्टाय । कितवम् । तताप ।
 न्येषां जात्यां सुकृतं च योनिम् । अन्येषाम् । जात्याम् । सुकृतम् । च । यो-
 पूर्वाह्नि अश्वान्ययुजे हि बभूव निम् ।
 सो अभिरन्तं वृषलः पपाद ॥ पूर्वाह्नि । अश्वान् । ययुजे । हि । बभूव ।
 सः । अभिः । अन्तं । वृषलः । पपाद ॥

11 striyam dṛṣṭvāya kitavām ta- It pains the gambler when he
tāpa, sees a woman, the wife of others
anyeśām jāyām, sūkrtaṃ ca and their well-ordered home. Since
yoṇim he yokes the brown horses in the

pūrvāhṇē āśvān yuyujé hí ba- morning, he falls down (in the
bhrūn, evening) near the fire, a beggar.
só agnér ante vṛṣalāḥ papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents; because they express habitual actions continued into and included in the pr. (213 A a). *dr̥ṣṭvāya*: gd. of *dr̥ś* see, agreeing with *kitavām* as the virtual subject (210). *striyam* (p. 88, β): *jāyām* as apposition, a woman who is the wife of others; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. *āśvān*: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. *papāda*: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

२ यो वः सेनानीर्महतो गणस्त्र यः । वः । सेनाऽनीः । महतः । गणस्त्र ।
राजा व्रतस्त्र प्रथमो बभूव । राजा । व्रतस्त्र । प्रथमः । बभूव ।
तस्मै कृणोमि न धनां रुणधि तस्मै । कृणोमि । न । धनां । रुणधि ।
दद्याहं प्राचीस्तद्वत् वदामि ॥ दद्याहं । अहम् । प्राचीः । तत् । अतस्त्वं ।
वदामि ॥

2 yó vaḥ senānīr mahatō gaṇāsya, To him who as the general of
rājā vrātasya prathamō ba- your great throng, as king has
bhūva, become the first of your host, I
tāsmāi kṛṇomi, 'ná dhanā ru- stretch forth my ten fingers—
adhmi'; 'I withhold no money—this is truth
dāsāhām prācis, 'tád ṛtām va- I say'.
dāmi'.

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. *dāśa kṛṇomi prāciḥ*: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. *prācis*: A. pl. f. of *prāñ*, used predictively (198, 1). *tāsmāi*: dat. of advantage (200 B 1). *ná dhanā*

runadhmi: that is, 'I have no money left for you;' these words in sense come after prácis, expressing what is implied by that gesture. rtám: predicative, *I say this as true* (198, 1).

१३ अचैर्मा दीव्यः कृषिमित्तवस्व अचैः । मा । दीव्यः । कृषिम् । इत् । कृषस्व ।
 वित्त रमस्व वज्र मन्यमानः । वित्ते । रमस्व । वज्र । मन्यमानः ।
 तच्च गावः कितव तच्च जाया तच्च । गावः । कितव । तच्च । जाया ।
 तस्ये वि चष्टे सवितायमर्थः ॥ तत् । मे । वि । चष्टे । सविता । अयम् ।
 अर्थः ॥

13 aksáir má dīvyah; kṛśim it 'Play not with dice; ply thy
 kṛśasva; tillage; rejoice in thy property,
 vitté ramasva, bahú māñya- thinking much of it; there are thy
 mānah; cattle, O gambler, there thy wife':
 tātṛa gāvah, kitava, tātṛa jāyā: this Savitr here, the noble, reveals
 tán me ví caṣṭe Savitāyám to me.
 aryáh.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. divyas: 2. s. inj. of div play with má (p. 240). ramasva: with loc. (204, 1 a). tātṛa: cattle and wife can be regained by acquiring wealth. caṣṭe: 3. s. pr. of cakṣ. me: dat. (200 A c). ayám: as actually present. aryás: noble, as upholder of moral law.

१४ मित्रं कृणुध्वं खलु मृकतां नो मित्रम् । कृणुध्वम् । खलु । मृकतां । नः ।
 मा नो घोरिणं चरतामि धृष्णु । मा । नः । घोरिणं । चरत । अमि । धृष्णु ।
 नि वो नु मनुर्विशतामरातिर् नि । वः । नु । मनुः । विशताम् ।
 अन्यो बभ्रूणां प्रसितौ न्वसु ॥ अरातिः ।
 अन्यः । बभ्रूणाम् । प्रसितौ । नु । असु ॥

14 mitráṁ kṛṇudhvaṁ khálu, mṛ- Pray make friendship, be gracious
 lātā no. to us. Do not forcibly bewitch us
 má no ghoréṇa caratābhi dhṛ- with magic power. Let your wrath,
 ṣṇú. your enmity now come to rest. Let

ní vo nú manyúr viśatām, *another now be in the toils of the*
 ārātir. *brown ones.*

anyó babhrūṇām prásitau nú
 astu.

mṛlātā (2. pl. ipv. of mṛḍ, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 311, f). carata_{abhi}: with prp. following the vb. (p. 468, 20 A). dhr̥ṣṇú: acc. adv. (p. 301, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PURUṢA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known *Puruṣa-sūkta* or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primeval giant named Puruṣa. The act of creation is here treated as a sacrifice in which Puruṣa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the *Rigveda*. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the *Rigveda*, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruṣa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

१ सहस्रशीर्षा पुंरवः

सहस्रशीर्षा । पुंरवः ।

सहस्राक्षः सहस्रपात् ।

सहस्रक्षः । सहस्रपात् ।

स भूमिं विश्वतो वृत्वा-

सः । भूमिम् । विश्वतः । वृत्वा ।

त्यतिष्ठद्दशङ्गुलम् ॥

अति । अतिष्ठत् । दशङ्गुलम् ॥

1 sahasrasīrṣā Pūruṣaḥ,
 sahasrākṣāḥ, sahasrapāt.
 sá bhūmim viśvato vṛtvā,
 āty atiṣṭhad daśaṅgulām.

*Thousand-headed was Puruṣa,
 thousand-eyed, thousand-footed. He
 having covered the earth on all
 sides, extended beyond it the length
 of ten fingers.*

sahasraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣās: of the very numerous Bv. eds. formed with sahasra this and sahasra-arghā are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgulām: probably only another way of expressing that his size was greater even than that of the earth. atīṣṭhat: ipf. of sthā stand

२ पुरुष एवेदं सर्वं

यज्ञतं यच्च मर्त्यम् ।

उतामृतत्वस्थेति

यदन्नैनातिरोहति ॥

पुरुषः । एव । इदम् । सर्वम् ।

यत् । मृतम् । यत् । च । मर्त्यम् ।

उत् । अमृतत्वस्थं । ईशानः ।

यत् । अन्नैन् । अतिरोहति ॥

2 Pūruṣa evédam sárvaṃ

yád bhūtám yác ca bhávyam.

utámṛtatvásyéśāno,

yád ānnaṇātīróhati.

Puruṣa is this all, that has been and that will be. And he is the lord of immortality, which he grows beyond through food.

Puruṣa is coextensive with the whole world including the gods. bhávyam: a late and irregular cadence. amṛtatvásyā: of the immortals, the gods. yád: there is some doubt as to the construction of d; the parallelism of áty atīṣṭhat in 1 d and of áty aricyata in 5 c indicates that Pūruṣa is the subject and yád (the gods) the object, and that the former exceeds the latter ānna, that is, by means of sacrificial food. The words have also been interpreted to mean: *who (the gods) grow up by (sacrificial) food*; or, *and of that which grows by food*, that is, creatures other than the gods. In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-

तो व्याप्योऽथ पुरुषः ।

पादोऽस्य विश्वा मृतानि

चिपादस्त्रामृतं द्विवि ॥

एतावान् । अस्त्रम् । महिमा ।

अतः । व्याप्योऽथ । च । पुरुषः ।

पादः । अस्त्रम् । विश्वा । मृतानि ।

चिपात् । अस्त्रम् । अमृतम् । द्विवि ॥

3 etāvān asya mahimā,

āto jyāyāṃś ca Pūruṣaḥ.

Such is his greatness, and more than that is Pūruṣa. A fourth of

pādo 'sya vīśvā bhūtāni;
tripād asyāmṛtam divi.

him is all beings, three-fourths
of him are what is immortal in
heaven.

etāvān asya: irr. Sandhi for etāvāñ asya (occurring also in x. 85, 45: putrāñ ā), is a sign of lateness, this being the regular post-Vedic Sandhi (39). ātas: equivalent to an ab. after the cpv. (201, 3). jyāyāms ca: on the Sandhi, see 40 a. Pūruṣas: a metrical lengthening for Pūruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtam: equivalent to amṛtatvá.

३ त्रिपादूर्ध्व उदैत्पुरुषः
पादोऽस्थिर्हामवत्युनः ।
ततो विष्वङ्क्वक्रामत
साशनानशने अभि ॥

त्रिपात् । ऊर्ध्वः । उत् । ऐत् । पुरुषः ।
पादः । अस्थिः । इह । अभवत् । पुनरिति ।
ततः । विष्वङ् । वि । अक्रामत् ।
साशनानशने इति । अभि ॥

† tripād ūrdhvā úd ait Pūruṣaḥ;
pādo 'syehābhavat pūnaḥ.
tāto viṣvañ ví akrāmat
sāśanānaśanē abhī.

With three quarters Pūruṣa
rose upward; one quarter of him
here came into being again. Thence
he spread asunder in all directions
to what eats and does not eat.

úd ait (3. s. ipf. of i go, p. 130): to the world of immortals. ihá: in this world. pūnar: that is, from his original form. tātas: from the earthly quarter. ví akrāmat abhī: distributed himself to, developed into. sāśana-anaśanē: animate creatures and inanimate things; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

॥ तस्माद्विराज्जायत
विराजो अधि पुरुषः ।
स जातो अत्रिच्यत
पञ्चामिमथो पुरः ॥

तस्मात् । विराट् । अजायत् ।
विराजः । अधि । पुरुषः ।
सः । जातः । अति । अत्रिच्यत् ।
पञ्चात् । मूर्तिम् । अथो इति । पुरः ॥

5 tāsmād Virāḷ ajāyata,
Virāḷo ādhi Pūruṣaḥ.

sā jāto āty aricyata
paścād bhūmim ātho purāḥ.

*From him Virāḷ was born, from
Virāḷ Puruṣa. When born he
reached beyond the earth behind
and also before.*

tāsmād: from the undeveloped quarter of Puruṣa. Virāḷ: as intermediate between the primaeval Puruṣa and the evolved Puruṣa; cp. x. 72, 4: Āditer Dākṣo ajāyata, Dākṣād u Āditiḥ pári from *Aditi Dakṣa was born, and from Dakṣa Aditi*. On the Sandhi, see p. 3, n. 2. With cd cp. 1 cd. ātho: 24.

६ यत्पुर्वेषेण हविषा
देवा यज्ञमर्तन्वत ।
वसन्तो अस्यासीदाज्यं
शीष्म इध्मः शरद्धविः ॥

यत् । पुर्वेषेण । हविषा ।
देवाः । यज्ञम् । अर्तन्वत ।
वसन्तः । अस्थ । आसीत् । आज्यम् ।
शीष्मः । इध्मः । शरत् । हविः ॥

6 yát Pūruṣeṇa haviṣā
devā yajñám ātanvata,
vasantó asyāsīd ājyam,
grīṣmā idhmāḥ, śarād dhaviḥ.

*When the gods performed a sacri-
fice with Puruṣa as an oblation,
the spring was its melted butter,
the summer its fuel, the autumn its
oblation.*

Here the gods are represented as offering with the evolved Puruṣa an ideal human sacrifice to the primaeval Puruṣa. ātanvata: 3. pl. ipf. *Ā.* of *tan stretch*; this vb. is often used figuratively in the sense of *to extend the web of sacrifice* = *to carry out, perform*. dhavis: 54.

७ तं यज्ञं बर्हिषि प्रौचन्
पुर्वं जातमयतः ।
तेन देवा अयजन्त
साध्या ऋषयश्च ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । औचन् ।
पुर्वम् । जातम् । अयतः ।
तेन । देवाः । अयजन्त ।
साध्याः । ऋषयः । च । ये ॥

7 tām yajñám barhiṣi práuṣan
Pūruṣam jātám agratāḥ :

*That Puruṣa, born in the begin-
ning, they besprinkled as a sacrifice*

téna devā ayajanta,
sādhyā śṣayaś ca yé.

on the strew: with him the
gods, the Sādhyas, and the seers
sacrificed.

jātām agratās: the evolved Puruṣa, born from Virāj (5 b), the same as in 6 a. prá-aukṣan: 3. pl. ipf. of 1. ukṣ *sprinkle*. ayajanta: = yajñām átanvata in 6 b. Sādhyās: an old class of divine beings (here probably in apposition to devās), cp. 16 d. śṣayaś ca yé: and those who were seers, a frequent periphrastic use of the rel. = simply śṣayas.

८ तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

संभृतं पृषदाज्यम् ।

समङ्भृतम् । पृषदऽआज्यम् ।

पशून्तांश्च वायव्यान्

पशून् । तान् । च । वायव्यान् ।

आरण्यान्ग्राम्याश्च ये ॥

आरण्यान् । ग्राम्याः । च । ये ॥

8 tásrnād yajñāt sarvahūtaḥ
sám̐bhṛtaṁ pṛṣadājyám:
paśún tāmś cakre vāyavyān,
āraṇyān, grāmyāś ca yé.

From that sacrifice completely
offered was collected the cloited
butter: he made that the beasts of
the air, of the forest, and those
of the village.

tásrnād: ab. of the source (201 A 1). sám̐bhṛtaṁ: as finite vb. pṛṣad-ājyám: accent, p. 455, 10 d 1. paśún: Sandhi, 40, 2. tāmś: attracted to paśún for tát (pṛṣadājyám); Sandhi, 40, 1 a. vāyavyān: one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1); ān here remains unaffected by Sandhi because it is at the end of a Pada (p. 31, f. n. 3); this is one of several indications that the internal Padas (those within a hemistich) as well as the external Padas were originally independent (cp. p. 465, f. n. 4). āraṇyān: that is, wild. grāmyāś ca yé = grāmyān, that is, tame; cp. śṣayaś ca yé in 7 d.

९ तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

अचः सामानि जश्चिरे

अचः । सामानि । जश्चिरे ।

कन्दांसि जश्चिरे तस्माद्

कन्दांसि । जश्चिरे । तस्मात् ।

यजुस्सामादवायत ॥

यजुः । तस्मात् । अवायत ॥

9 tasmād yajñāt sarvahūta
 ūcaḥ sāmāni jajñire;
 chāndāmśi jajñire tasmād;
 yájus tasmād ajāyata.

*From that sacrifice completely
 offered were born the hymns and
 the chants; the metres were born
 from it; the sacrificial formula
 was born from it.*

ūcas: the Rigveda. sāmāni: the Samaveda. jajñire: 3. pl. pf. A. of jan beget. yájus: the Yajurveda. This is the first (implicit) mention of the three Vedas. The AV. was not recognized as the fourth Veda till much later.

90 तस्माद्वा अजायन्
 ये के चीमयादतः ।
 गावो ह जज्ञिरे तस्मात्
 तस्माज्जाता अजावयः ॥

तस्मात् । अश्वाः । अजायन् ।
 ये । के । च । उभयादतः ।
 गावः । ह । जज्ञिरे । तस्मात् ।
 तस्मात् जाताः । अजावयः ॥

10 tasmād ásvā ajāyanta
 yé ké ca ubhayādataḥ.
 gāvo ha jajñire tasmāt;
 tasmāj jātā ajāvāyaḥ.

*From that arose horses and all
 such as have two rows of teeth.
 Cattle were born from that; from
 that were born goats and sheep.*

yé ké ca: whatever animals besides the horse, such as asses and mules, have incisors above and below. ajāvāyas: a pl. Dv. (186 A 2); Dvandvas are not analysed in the Pada text.

99 यत्पुरुषं वदधुः
 कतिधा व्यकल्पयन् ।
 मुखं किमस्य बौ बाहू
 का ऊरु पादा उच्येते ॥

यत् । पुरुषम् । वि । वदधुः ।
 कतिधा । वि । व्यकल्पयन् ।
 मुखम् । किम् । अस्य । बौ । बाहू इति ।
 बौ । ऊरु इति । पादौ । उच्येते इति ॥

11 yāt Puruṣam viśadadhuh,
 katidhā vi akalpayān?
 mūkham kim asya? káu bāhū?
 ká ūrū pādā ucyete?

*When they divided Puruṣa, into
 how many parts did they dispose
 him? What (did) his mouth (be-
 come)? What are his two arms,
 his two thighs, his two feet called?*

vi-śadadhur: when the gods cut up Puruṣa as the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 15 c) accents the prp. in a subordinate clause (p. 462, 20 B). *kāu*: the dual ending *au* for the normal *ā* before consonants (cp. note on x. 12, 10 a); *kā* and *pādā* before *ū*: 22. *ucyeter* 3, du, pr. ps. of *vac* speak: Praghya, 26 b.

१२ ब्राह्मणोऽस्य सुखमासीद्
बाहू राजन्यः कृतः ।
ऊरु तदस्य वक्षसः
पद्मांशुद्रो अजायत ॥

ब्राह्मणः । अस्य । सुखम् । आसीत् ।
बाहू इति । राजन्यः । कृतः ।
ऊरु इति । तत् । अस् । यत् । वक्षसः ।
पद्मांशुद्रः । अजायत ॥

12 brāhmaṇo 'sya mūkham āsīd,
bāhū rājanīaḥ kṛtāḥ;
ūrū tād asya yād vāśīyaḥ;
padbhyām śūdro ajāyata.

His mouth was the Brāhman,
his two arms were made the warrior,
his two thighs the Vaiśya; from
his two feet the Śūdra was born.

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya: Sandhi accent, p. 465, 17, 3. rājanyās: predicative nom. after a ps. (196 b). kṛtās attracted in number to rājanyāḥ, for kṛtāu (cp. 194, 3). yād vāśīyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. his two thighs became that which was the Vaiśya. padbhyām: abl. of source (77, 3 a, p. 458, 1).

१३ चन्द्रमा मनसो जातश्
चक्षोः सूर्यो अजायत ।
मुखादिन्द्राग्निश्च
प्राणाद्वायुरजायत ॥

चन्द्रमाः । मनसः । जातः ।
चक्षोः । सूर्यः । अजायत ।
मुखात् । इन्द्रः । च । अग्निः । च ।
प्राणात् । वायुः । अजायत ॥

13 candramā manaso jātās;
cākṣoḥ sūryo ajāyata;
mūkhād īndras ca Agnīś ca,
prāṇād Vāyūr ajāyata.

The moon was born from his
mind; from his eye the sun was
born; from his mouth Indra and
Agni, from his breath Vāyu was
born.

Note that *candrá-mās* is not analysed in the Pada text. *cákṣos*: ab. of *cákṣu* used only in this passage = the usual *cákṣus*; in the Funeral Hymn (x. 16, 3) *sūryas* and *cákṣus*, *vātas* and *ātmā* are also referred to as cognate in nature.

१४ नाभ्यां आसीदुत्तरिचं	नाभ्याः । आसीत् । अन्तरिचम् ।
शीर्ष्णीं द्यौः समवर्तत ।	शीर्ष्णः । द्यौः । सम् । अवर्तत ।
पद्भ्यां भूमिर्दिशः ओचात्	पद्भ्याम् । भूमिः । दिशः । ओचात् ।
तथा लोकौ अकल्पयन् ॥	तथा । लोकान् । अकल्पयन् ॥

14 nābhyā āsīd antāriṣam ;	<i>From his navel was produced</i>
śīrṣṇó dyáuḥ sām avartata ;	<i>the air ; from his head the sky was</i>
padbhyām bhūmir, díśaḥ śró-	<i>evolved ; from his two feet the earth,</i>
trāt :	<i>from his ear the quarters : thus</i>
táthā lokāñ akalpayan.	<i>they fashioned the worlds.</i>

nābhyās: ab. of *nābhi* inflected according to the ī dec. (p. 82 a). *śīrṣṇás*: ab. of *śīrṣán* (90, 1 a ; p. 458, 2). *sām avartata*: this vb. is to be supplied in c ; cp. *ādhi sām avartata* in x. 129, 4. *akalpayan*: ipf. cs. of *kṛp* ; *they* (the gods) *fashioned*.

१५ सप्तास्त्रासन्परिधयस्	सप्त । अस्त्र । आसन् । परिधयः ।
विः सप्त समिधः कृताः ।	विः । सप्त । समिधः । कृताः ।
देवा यद्वच्च तन्वाना	देवाः । यत् । यच्चम् । तन्वानाः ।
अबध्नन्पुरुषं पशुम् ॥	अबध्नन् । पुरुषम् । पशुम् ॥

15 saptāśyāsan paridhāyas ;	<i>Seven were his enclosing sticks ;</i>
trīḥ saptā samīdhaḥ kṛtāḥ ;	<i>thrice seven were the faggots made,</i>
devā yád, yajñām tanvānā,	<i>when the gods performing the sacri-</i>
ābadhnan Pūruṣam paśúm.	<i>fice bound Puruṣa as the victim.</i>

paridhāyas: the green sticks put round the sacrificial fire to fence it in, generally three in number. *saptā*: as a sacred number. *tanvānās*: cp. 8 b. *ābadhnan*: 3. pl. ipf. of *bandh* ; cp. *pūruṣeṇa haviṣā* in 6 a and *tām yajñām Pūruṣam* in 7 a b. *paśúm*: as appositional acc. (198).

१६ यज्ञेन यज्ञमयजन्त देवास	यज्ञेन । यज्ञम् । अयजन्त । देवाः ।
तानि धर्माणि प्रथमान्यासान् ।	तानि । धर्माणि । प्रथमानि । आसान् ।
ते ह नाकं महिमानः सचन्त	ते । ह । नाकम् । महिमानः । सचन्त ।
यच्च पूर्वे साध्याः सन्ति देवाः ॥	यच्च । पूर्वे । साध्याः । सन्ति । देवाः ॥

- 16 yajñéna yajñám ayajanta de- *With the sacrifice the gods sacri-*
vās: *ficed to the sacrifice: these were*
tāni dhārmāṇi prathamāni āsan. *the first ordinances. These powers*
té ha nákaṃ mahimānaḥ sa- *reached the firmament where are*
canta, *the ancient Sādhyas, the gods.*
yātra pūrve Sādhiāḥ sánti,
devāḥ.

ayajanta: this vb. ordinarily takes the acc. of the person worshipped and the inst. of that with which he is worshipped (308, 1 f); the meaning here is: they sacrificed to Puruṣa (here appearing as a sacrifice, like Viṣṇu in the Brāhmaṇas) with the sacrifice in which he was the victim. té mahimānaḥ: probably the powers residing in the sacrifice. This stanza is identical with i. 164, 50.

RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nákta n., combined with uṣás, Night appears as a dual divinity with Dawn in the form of Uṣásā-náktā and Náктоśāsā, occurring in some twenty scattered stanzas of the Rigveda.

x. 127. Metre: Gāyatrī.

रात्रीं बन्धदायती	रात्रीं । वि । बन्धत । आ५यती ।
पुंश्चा देव्यं चमिः ।	पुंश्चा । देवी । च५मिः ।
विद्यां चधि त्रियोऽधित ॥	विद्याः । चधि । त्रियः । च५धित ॥

1 Rātrī vi akhyat āyati
purutrā devī akṣābhiḥ:
vīśvā ādhi śriyo 'dhita.

Night approaching has looked
forth in many places with her eyes:
she has put on all glories.

vi akhyat: a. ao. of khyā see (147 a 1). ā-yati: pr. pt. f. of ā+i go (95 a). devī: accent, p. 450, b; metre, p. 437, a 4. akṣābhis: 99, 4; the eyes are stars. ādhi adhita: root ao. Ā. of dhā put (148, 1 a). śriyas (A. pl. of śrī; 100 b, p. 87); the glories of starlight.

२ अविमर्षा अमर्त्या
निवर्तो देवुर्वृतः ।
ज्योतिषा बाधते तमः ॥

अविमर्षा । अमर्त्या ।
निवर्तः । देवी । उतवर्तः ।
ज्योतिषा । बाधते । तमः ॥

2 ā urv āprā āmartiā
nivāto devī udvātaḥ:
jyōtiṣā bādhati tāmaḥ.

The immortal goddess has per-
vaded the wide space, the depths,
and the heights: with light she
drives away the darkness.

ā aprās: 3. s. s. ao. of prā fill (144, 5). devī: cp. 1 b. jyōtiṣā:
with starlight.

३ निरु खसारमकुतो-
षसं देवायती ।
अपेदु हासते तमः ॥

निः । कु इति । खसारम् । अहत् ।
उषसम् । देवी । आयती ।
अप । इत् । कु इति । हासते । तमः ॥

3 nīr u svāsāram askṛta
Uśāsam devī āyati:
āpéd u hāsate tāmaḥ.

The goddess approaching has
turned out her sister Dawn; away
too will go the darkness.

nīr askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapāṭha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded with the prps. pári and sám (parīkṛvānti, páriśkṛta, sámśkṛta). Uśāsam: Dawn here used in the sense of daylight (dec., 83, 2 a). nīr u — āpa id u: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). *hāsate*: 3. s. sb. *Ā.* of the s ao. of 2. *hā go forth* (p. 162, 2).

४ सा नी अद्य यस्या वयं
नि ते यामन्नविच्छहि ।
वृक्षे न वसति वयः ॥

सा । नः । अद्य । यस्याः । वयम् ।
नि । ते । यामन् । अविच्छहि ।
वृक्षे । न । वसतिम् । वयः ॥

4 sã nō adyā, yāsya vāyam
nī te yāmann āvikṣmahi,
vṛkṣé ná vasatim vāyaḥ.

So to us to-day thou (hast approached), at whose approach we have come home, as birds to their nest upon the tree.

sã: p. 294, b; a vb. has here to be supplied, the most natural one being *hast come*, from *āyatī* in 3 b. *yāsya* . . te for *tvām yāsya*, a prs. prn. often being put in the rel. clause. *yāman*: loc. (90). *nī.. āvikṣmahi*: s ao. *Ā.*, *we have turned in* (intr.). *vasatim*: governed by a cognate vb. to be supplied, such as *return to*. *vāyas*: N. pl. of *vī bird* (99, 3 a).

५ नि ग्रामांसो अविचत
नि पद्वन्तो नि पक्षिणः ।
नि श्रेणासंश्चिदर्थिनः ॥

नि । ग्रामांसः । अविचत ।
नि । पद्वन्तः । नि । पक्षिणः ।
नि । श्रेणासः । चित । अर्थिनः ॥

5 nī grāmāsō avikṣata,
nī padvānto, nī pakṣiṇaḥ,
nī śyenāsas cid arthinaḥ.

Home have gone the villages, home creatures with feet, home those with wings, home even the greedy hawks.

nī avikṣata: 3. pl. *Ā.* s ao. of *viś enter*. *grāmāsas*: = *villagers*. *nī*: note the repetition of the prp. throughout, in place of the cd. *vb.*: a common usage.

६ यावया वृक्षं वृक्षं
यवयं स्तेनमृष्यं ।
अथा नः सुतरां भव ॥

यवयं । वृक्षम् । वृक्षम् ।
यवयं । स्तेनम् । ऋष्यं ।
अथ । नः । सुतरां । भव ॥

6 yāváyā vṛkiāṃ vṛkam,
yaváya stenám, ūrmie;
áthā naḥ sutārā bhava.

Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.

yāváyā: cs. of *yu* *separate*; this and other roots ending in *ú*, as well as in *i*, *ṛ*, may take *Guṇa* or *Vṛddhi* in the cs. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). *vṛkyām*: accent, p. 450, 2b. *áthā*: final metrically lengthened (cp. p. 214).

७ उप मा पेपिषत्तमः
कृष्णं चक्ष्मस्थित ।
उषं ऋणेव यातय ॥

उप । मा । पेपिषत् । तमः ।
कृष्णम् । विऽक्ष्मत्तम् । अस्थित ।
उषः । ऋणाऽईव । यातय ॥

7 ūpa mā pépiśat tāmah,
kṛṣṇám, viaktam asthita:
Ūṣa ṛṇéva yātaya.

The darkness, thickly painting,
black, palpable, has approached me:
O Dawn, clear it off like debts.

ūpa asthita: 3. s. *Ā.* of root *ao.* of *sthā stand*. *pépiśat*: int. pr. pt. of *piś paint*, as if it were material. *ūṣas*: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from *Rātri*, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. *yātaya*: cs. of *yat*.

८ उप ते गा इवाकरं
वृणीष्व दुहितर्दिवः ।
रात्रिं स्तोमं न जिग्युषे ॥

उप । ते । गाऽइव । आ । अकरम् ।
वृणीष्व । दुहितः । दिवः ।
रात्रिं । स्तोमम् । न । जिग्युषे ॥

8 ūpa te gā ivākaram,
vṛṇīṣvā, duhitar divaḥ,
Rātri, stōmam ná jigyūṣe.

Like kine I have delivered up to
thee a hymn—choose it O daughter
of heaven, O Night—like a song of
praise to a victor.

ūpa ā akaram (1. s. root *ao.* of *kr*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, *ūpa te stōmān*

paśupā iva ākaram I have driven up songs of praise for thee like a herdsman. vṛṇiṣvā: 2. s. ipv. A. from vṛ choose. b is parenthetical. stómam is to be supplied with ākaram. jigyūṣe: dat. of pf. pt. of ji conquer (157 b a).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (ásat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Triṣṭubh.

१ नासदासीन्नो सदासीत्तदानीं न । असत् । आसीत् । नो इति । सत् ।
 नासीद्रजो नो व्योमा परो यत् । आसीत् । तदानीम् ।
 किमावरीवः कुह कस्य शर्मन् न । आसीत् । रजः । नो इति । विज्योम् ।
 अश्वः किमासीद्गहनं गभीरम् ॥ परः । यत् ।
 किम् । आ । अवरोवरिति । कुह । कस्य ।
 शर्मन् ।
 अश्वः । किम् । आसीत् । गहनम् । ग-
 भीरम् ॥

1 náśad āsīn, ná sád āsīt tadā- There was not the non-existent
 nīm; nor the existent then; there was
 náśīd rájo ná víomā paró yát. not the air nor the heaven which is
 kim ávarīvaḥ? kúha? kásya beyond. What did it contain?
 śármann? Where? In whose protection?
 ámbhaḥ kim āsīd, gáhanam ga- Was there water, unfathomable,
 bhírám? profound?

Cf. ŚB. x. 5, 3, 1: ná_iva vá idám ágréśśad āsīd ná_iva sád āsīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tadānīm: before the creation. āsīt: the usual

form of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viomā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *ā avarīvar*: 3. s. ipf. int. of *vṛ cover* (cp. 178, 3); what did it *cover up* = *conceal* or *contain*? *kūha*: *where* was it? *kāsya śárman*: who guarded it? *kím*: here as an inter. pcl. (p. 225). *āmbhas*: cp. 3 b, and TS., *āpo vá idám āgre salilám āsit* *this (universe) in the beginning was the waters, the ocean.*

१ न मृत्युरासीदमृतं न तर्हि
न रात्र्या अहं आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्धान्वन्न परः किं चनासं ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
न । रात्र्याः । अहः । आसीत् । प्रऽकेतः ।
आनीत् । अवातम् । स्वधया । तत् । एकम् ।
तस्मात् । ह । अन्यत् । न । परः । किम् ।
चन । आसु ॥

१ ná mṛtyúr āsīd, amṛtam ná *There was not death nor im-*
tārhi. *mortality then. There was not the*
ná rātrīā āhna āsit praketaḥ. *beacon of night, nor of day. That*
ānīd avātām svadhāyā tād *one breathed, windless, by its own*
ēkam. *power. Other than that there was*
tāsmād dhānyān ná parāḥ kīm *not anything beyond.*
canāsa.

rātryās: gen. of rātrī (p. 87). āhnas: gen. of āhan (91, 2).
ānīt: 3. s. ipf. of an *breathe* (p. 143, 3 a). tāsmād: governed by
anyād (p. 317, 3). dha for ha: 54. anyān ná: 33. parás: cp.
note on 1 b. āsa: pf. of *as be* (135, 2).

३ तमं आसीत्तमसा गूळ्हमयं
प्रकेतं सलिलं सर्वमा इदम् ।
तृष्णीनाभ्वर्षितं यदासीत्
तपसस्त्रिभङ्गिनाजयतेकम् ॥

तमः । आसीत् । तमसा । गूळ्हम् । अयि ।
अप्रऽकेतम् । सलिलम् । सर्वम् । आः ।
इदम् ।
तृष्णीनं । आसु । अपिऽहितम् । यत् ।
आसीत् ।
तपसः । तत् । मङ्गिना । अजायत । एकम् ॥

- ३ *tāma āsīt tāmasā gūḥām āgre; apraketām salilām sārvaṁ ā idām.* *Darkness was in the beginning hidden by darkness; indistinguishable, this all was water. That*
tuchyénābhū āpihitam yād āsīt, tāpasas tām mahinājāyataikam. *which, coming into being, was covered with the void, that One arose through the power of heat.*

gūḥām: pp. of *guh* *hide* (69 c, cp. 3 b γ, p. 3 and 13). *ās*: 3. s. ipf. of *as* *be* (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with *āsīt*. *b* is a Jagati intruding in a Triṣṭubh stanza (cp. p. 445, f. n. 7). *ābhū*: the meaning of this word is illustrated by *ā-babhūva* in 6 d and 7 a. *mahinā* = *mahimnā* (90, 2, p. 69).

- ४ कामस्तदग्रे समवर्तताधि
 मनसो रेतः प्रथमं यदासीत् ।
 सतो बन्धुमसति निर्विन्दन्
 हृदि प्रतीष्या कवयो मनीषा ॥
- कामः । तत् । अग्रे । सम् । अवर्तत ।
 अधि ।
 मनसः । रेतः । प्रथमम् । यत् । आसीत् ।
 सतः । बन्धुम् । असति । निः । विन्दन् ।
 हृदि । प्रतिष्येत् । कवयः । मनीषा ॥

- ४ *kāmas tād āgre sām avarta-
 tādhi,* *Desire in the beginning came
 upon that, (desire) that was the
 mánaso rétaḥ prathamam yād* *first seed of mind. Sages seeking
 āsīt.* *in their hearts with wisdom found
 sató bāndhum ásati nír avindan* *out the bond of the existent in the
 hṛdī pratiṣyā kavāyo manīṣā.* *non-existent.*

ādhi sām avartata: 3. s. ipf. *Ā.* of *vṛt* *turn*, with *sām* *come into being*; *ādhi* *upon* makes the verb transitive = *come upon, take possession of*. *tād* *that* = *tād ékam* in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). *yād*: referring to *kāmas* is attracted in gender to the predicate n. *rétaḥ*. *satás*: they found the origin of the evolved world in the unevolved. *prati-ṣyā*: the gd. in *ya* has often a long final vowel (164, 1) which is always short in the *Padapāṭha*. *ma-nīṣā*: inst. of *f.* in *ā* (p. 77).

५ तिरुञ्चीनो विततो रुश्मिरेशाम्	तिरुञ्चीनः । विस्ततः । रुश्मिः । एषाम् ।
अधः स्विदासीऽदुपरि स्विदा-	अधः । स्वि । आसीऽत् । उपरि । स्वि ।
सीऽत् ।	आसीऽत् ।
रेतोधा आसम्बहिमान आसन्	रेतःधाः । आसन् । महिमानः । आसन् ।
स्वधा अवस्तात्ययतिः परस्तात् ॥	स्वधा । अवस्तात् । प्रयतिः । परस्तात् ॥

5 tiraścīno vitato raśmīr eṣām :	<i>Their cord was extended across :</i>
adhāḥ svid āsīḥ, upāri svid	<i>was there below or was there above?</i>
āsīḥ?	<i>There were impregnators, there were</i>
retodhā āsan, mahimāna āsan ;	<i>powers ; there was energy below,</i>
svadhā avastāt, prāyatiḥ parās-	<i>there was impulse above.</i>
tāt.	

raśmīr: the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c: the cord with which the sages (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below; cp. viii. 25. 18, pári yó raśmínā divó ántān mamé pṛthivyāḥ *who with a cord has measured out the ends of heaven and earth*; cp. also the expression sūtram vītatam (in AV. x. 8, 37) *the extended string* with reference to the earth. āsīt: accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udatta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97); the second question upāri svid āsīt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatis and svadhā. In TS. iv. 8, 11, 1, mention is made of tráyo mahimānaḥ connected with fertility. svadhā: this is one of the five examples of a N. f. in ā left uncontracted with 'a following vowel: it is probable that the editors of the Saṃhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अज्ञा वेद क इह प्र वोचत् कः । अज्ञा । वेद । कः । इह । प्र । वोचत् ।
 कुत आजाता कुत इयं विश्वेष्टिः । कुतः । आजाता । कुतः । इयम् । वि
 अर्वाग्देवा अस्व विसर्जनेना- ऽश्वेष्टिः ।
 या को वेद यत आबभूव ॥ अर्वाक् । देवाः । अस्व । विऽसर्वनेन ।
 अथ । कः । वेद । यतः । आबभूव ॥

6 kó addhá veda? ká ihá prá Who knows truly? Who shall
 vocat, here declare, whence it has been
 kúta ájāta, kúta iyám visr̥ṣṭih? produced, whence is this creation?
 arvāg devā asyá visárjanena : By the creation of this (universe)
 áthā kó veda yáta ābabhūva? the gods (come) afterwards: who
 then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too many
 (p. 441, 4 a). arvāk: the sense is that the gods, being part of the
 creation, are later than the period preceding the creation, and there-
 fore can know nothing of the origin of the universe. áthā: with
 metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इयं विश्वेष्टिर्यत आबभूव इयम् । विश्वेष्टिः । यतः । आबभूव ।
 यदि वा दधे यदि वा न । यदि । वा । दधे । यदि । वा । न ।
 यो अस्याध्वचः परमे व्योमन् यः । अस्व । अधिऽध्वचः । परमे । वि
 सो अङ्ग वेद यदि वा न वेद ॥ ऽव्योमन् ।
 सः । अङ्ग । वेद । यदि । वा । न । वेद ॥

7 iyám visr̥ṣṭir yáta ābabhūva; Whence this creation has arisen ;
 yádi vā dadhé yádi vā ná : whether he founded it or did not :
 yó asyādhyakṣaḥ paramé vyo- he who in the highest heaven is its
 man surveyor, he only knows, or else he
 só aṅgá veda, yádi vā ná véda. knows not.

a and b are dependent on veda in d. asya: of this universe. b is
 defective by two syllables (p. 440, 4 a): possibly a metrical pause
 expressive of doubt may have been intended. vyōman: loc. (90, 2).
 véda: the accent is due to the formal influence of yádi (p. 246, 3 a).

YAMA

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Brhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Aṅgirasas, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pādabīṣa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapóta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primaeval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anuṣṭubh.

यस्मिन्नुच्चैः सुपलाशे

देवैः संपिबन्ति यमः ।

अन्नां नो विरपतिः पिता

पुराणो अशु वेनति ।

यस्मिन् । वृषे । सुऽपलाशे ।

देवैः । सऽपिबन्ति । यमः ।

अन्नं । नः । विरपतिः । पिता

पुराणान् । अशुं । वेनति ।

1 yāsmiṇ vṛkṣe supalāśe
devāḥ sampibate Yamāḥ,
ātrā no viśpātiḥ pitā
purāṇāṃ ānu venati.

*Beside the fair-leaved tree under
which Yama drinks together with
the gods, there our father, master
of the house, seeks the friendship of
the men of old.*

yāsmiṇ: the loc. is often used in the sense of *beside, near* (cp. 203, 2). sampibate: *drinks Soma with*. ātrā: with metrically long final vowel (cp. 433, 2 A). nas: *our* i. e. *of me* and the other members of the family. pitā: *my deceased father*. purāṇān: *ancient ancestors*; Sandhi, 39. ānu venati: *that is, associates with them*.

२ पुराणौ अनुवेनन्तं
चरन्तं पापयामुया ।
असूयन्नभ्यचाकशं
तस्मा अस्यूहयं पुनः ॥

पुराणान् । अनुवेनन्तम् ।
चरन्तम् । पापया । असूया ।
असूयन् । अमि । अचाकशम् ।
तस्मै । अस्यूहयम् । पुनरिति ॥

2 purāṇāṃ anuvénantam,
cárantam pāpáyāmu'yá,
asūyānn abhy ācākaśam:
tāsmā aspr̥hayam pūnaḥ.

*Him seeking the friendship of
the men of old, faring in this evil
way, I looked upon displeased: for
him I longed again.*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyā: inst. s. f. of the prn. ayām used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpā similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asūyān: *being displeased*, that is, with him, opposed to aspr̥hayam, *I longed for him*, that is, to see him again. acākaśam: ipf. int. of kās, with shortening of the radical vowel (174).

३ यं कुमारं नवं रथम्
अचक्रं मन्साद्ययोः ।
एकैषं विश्वतः प्राञ्चम्
अपञ्चन्नधि तिष्ठसि ॥

यम् । कुमारं । नवम् । रथम् ।
अचक्रम् । मन्सा । अद्ययोः ।
एकैऽईषम् । विश्वतः । प्राञ्चम्
अपञ्चन् । अधि । तिष्ठसि ॥

3 yām, kumāra, nāvaṃ rātham
acakrām mānasākṛṇoḥ,
ékeṣaṃ viśvātaḥ prāñcam,
āpaśyann ādhi tiṣṭhasi.

*The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendest seeing
it not.*

In this stanza (and the next) the dead boy is addressed; he mounts the car which he imagines is to take him to the other world. *aca-*
krām: perhaps because the dead are wafted to Yama by Agni. *éka*
and *viśvātas* are opposed: though it has but one pole, it has a front
on every side. *āpaśyan*: because dead.

४ यं कुमारं प्रार्वर्तयो
रथं विप्रैर्भ्यसरि ।
तं सामानु प्रार्वर्तत
समितो नाव्याहितम् ॥

यम् । कुमा॒र । प्र । अ॒वर्त॑यः ।
रथ॑म् । विप्रै॒भ्यः । परि॑ ।
तम् । सामं । अनु॑ । प्र । अ॒वर्त॑त ।
सम् । इतः॑ । ना॒वि । आ॒हृ॒तम् ॥

4 yām, kumāra, prāvartayo
rātham viprebhīas pári,
tām sāmānu prāvartata,
sām itó nāví āhitam.

*The car, O boy, that thou didst set
rolling forth away from the priests,
after that there rolled forth a chant
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. *pra-*
āvartayas: 2. s. ipf. cs. of *vṛt* turn; accent, p. 464, 17, 1; p. 469, β;
analysed by the Padapāṭha, as *prá āvartayas*; cp. note on viii.
48, 2 a. *ānu prá avartata*: 3. s. ipf. *Ā*. of *vṛt*: accent, p. 464, 17, 1;
p. 466, 19; p. 468, 20 a. *viprebhīas*: the priests officiating at the
funeral; abl. governed by *pári* (176, 1 a); Sandhi, 43, 2 a. *sām*
āhitam: accent, p. 462, 13 b. *nāví*: the funeral chant is placed on
a boat as a vehicle to convey it from here (*itás*) to the other world.

५ कः कुमारमजयद्
रथं को निरवर्तयत् ।
कः खित्तद्व नो ब्रूयाद्
अनुदेयो यथामवत ॥

कः । कुमा॒रम् । अ॒ज॒न॒य॒त् ।
रथ॑म् । कः । निः । अ॒वर्त॑यत् ।
कः । खि॒त् । तत् । अ॒व । नः । ब्रू॒या॒त् ।
अनु॑देयो । यथा॑ । अ॒म॒व॒त ॥

5 káḥ kumārām ajanayad ?
 rátham kó nír avartayat ?
 káḥ svit tát adyá no brūyād,
 anudéyī yáthābhavat ?

*Who generated the boy? Who
 rolled out his car? Who pray
 could tell us this to-day, how his
 equipment (?) was?*

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nír avartayat: ep. yām prāvartayo rátham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथामवदनुदेयी
 ततो अग्रमजायत ।
 पुरस्ताद्बुध्न आततः
 पश्चान्निरयणं कृतम् ॥

यथा । अमवत् । अनुदेयी ।
 ततः । अग्रम् । अजायत् ।
 पुरस्तात् । बुध्नः । आततः ।
 पश्चात् । निःअयनम् । कृतम् ॥

6 yáthābhavad anudéyī,
 tátō ágram ajāyata;
 purástād budhná ātataḥ;
 paścān nirāyaṇam kṛtām.

*As the equipment was, so the top
 arose; in front the bottom ex-
 tended; behind the exit was made.*

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástād and paścād. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

७ इदं यमस्य सार्दनं
 देवमानं यदुच्यते ।

इदम् । यमस्य । सार्दनम् ।
 देवमानम् । यत् । उच्यते ।

इयमंस्व धम्यति नाळीर
अयं गीर्भिः परिष्कृतः ॥

इयम् । अस्व । धम्यति । नाळीः ।
अयम् । गीः ऽभिः । परिऽकृतः ॥

7 idāṃ Yamāsya sādānam
devamāṇāṃ yād ucyāte.
iyām asya dhamyate nālīr.
ayām gīrbhīḥ páriṣkṛtaḥ.

*This is the seat of Yama that is
called the abode of the gods. This
is his flute that is blown. He it is
that is adorned with songs.*

The boy here arrives at the abode of Yama. *sādānam* : note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; *sādānam* occurs about a dozen times in the RV., beside the much commoner *sādanam*. *nālīs* : with *s* in the nom. (100, 1 a). There is one syllable too many in *c* (cp. p. 428, 2 a). *ayām* : Yama. *páriṣkṛtas* : note that the Pada text removes the unoriginal *s* (p. 145, f. n. 1; cp. note on x. 127, 3 a). *gīrbhīs* : dec. 82; accent, p. 458, c 1.

VĀTA

This god, as *Vāta*, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet *Vāyú*, who is celebrated in one whole hymn and in parts of others. *Vāta*'s name is frequently connected with forms of the root *vā*, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of *Vāta-Parjanya*, while *Vāyu* is often similarly linked with *Indra* as *Indra-Vāyú*. *Vāta* is the breath of the gods. Like *Rudra* he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre : *Triṣṭubh*.

१ वातस्व नु महिमानं रथस्व
इज्जति स्वनयन्स्व घोषः ।
द्विविद्युम्यात्स्वद्वयानि कृष्वन्
उतो एति पृथिव्या रेणुमस्वन् ॥

वातस्व । नु । महिमानम् । रथस्व ।
इज्जन् । एति । स्वनयन् । अस्व । घोषः ।
द्विविऽद्युक् । याति । अद्वयानि । कृष्वन् ।
उतो इति । एति । पृथिव्या । रेणुम् ।
अस्वन् ॥

- 1 Vātasya nū mahimānam rá- (I will) now (proclaim) the
 thasya : greatness of Vāta's car : its sound
 rujānn eti, stanáyann asya goes shattering, thundering. Touch-
 ghósah. ing the sky it goes producing ruddy
 divispṛg yāti aruṇāni kṛṇvānn ; hues ; and it also goes along the
 utó eti pṛthivyā reṇúm ásyān. earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one being prá vocam according to the first verse of i. 32, Índrasya nū vīryāni prá vocam, and of i. 154 Víṣṇor nū kam vīryāni prá vocam. rujān : similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). stanáyann : used predicatively like a finite vb. (207) or eti may be supplied. aruṇāni : alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. asya : accent, p. 452. utó : 24. pṛthivyā : inst. expressing motion over (199, 4).

- २ सं प्रेरते अनु वातस्य विष्टा सम । प्र । ईरते । अनु । वातस्य । विष्टाः ।
 ऐनं गच्छन्ति समनं न योषाः । आ । एनम् । गच्छन्ति । समनम् । न ।
 तामिः सयुक्सरथं देव ईयते योषाः ।
 ऽस्य विश्वस्य भुवनस्य रावा तामिः । सयुक् । ससरथम् । देवः ।
 ईयते ।
 अस्स । विश्वस्य । भुवनस्य । रावा ॥

- 2 sām prérate ānu Vātasya viṣṭhā : The hosts of Vāta speed on
 ánam gachanti sámanam ná together after him : they go to him
 yóṣāḥ. as women to a festival. The god,
 tábhiḥ sayúk sarátham devá the king of all this world, united
 iyate, with them, goes on the same car.
 asyá víśvasya bhúvanasya rájā.

sām prá irate : 3. pl. pr. Ā. of ír ; p. 468, 20 a. viṣṭhās : though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which yóṣās are com-

pared, the sense being: the rains follow the storm wind (*apām sākḥā* in 3 c), and accompany him on his course. *sarātham*: an adv. based on the cognate acc. (197, 4). *īyate*: from *i go* according to the fourth class, from which the pr. forms *īyase*, *īyate*, *īyante*, and the pt. *īyamāna* occur; c is a Jagatī Pāda.

- २ अन्तरिक्षे पृथिभिरीयमानो अन्तरिक्षे । पृथिऽभिः । ईयमानः ।
 न नि विशते कतमच्चुनाहः । न । नि । विशते । कतमत् । चन । अह-
 अपां सखां प्रथमजा चृतावा रिति ।
 क्व खिज्जातः कुत आ बभूव ॥ अपाम् । सखा । प्रथमऽजाः । चृतुवा ।
 क्व । खित् । जातः । कुतः । आ । बभूव ॥

- ३ *antārikṣe pathībhir īyamāno,* *Going along his paths in the air*
nā nī viśate katamāc canāhaḥ. *he rests not any day. The friend*
apām sākḥā prathamajāḥ ṛtāvā, *of waters, the first-born, the holy,*
kua svij jātāḥ, kuta ā babhūva? *where pray being born, whence*
has he arisen?

pathībhis: inst. in local sense (199, 4). *īyamānas*: see note on 2 c. *āhas*: acc. of duration of time (197, 2); cp. also 4 b and the *Padapāṭha*. *apām sākḥā*: as accompanied by rain (cp. note on 2 a). *prathama-jās*: 97, 2. *ṛtāvā*: 15 c. *kvā*: = *kūa* (p. 448). *jātās*: as a finite verb (208); cp. x. 129, 6 b. *kuta ā babhūva* = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

- ४ आत्मा देवानां भुवनस्य गर्भो आत्मा । देवानाम् । भुवनस्य । गर्भः ।
 यथावत् चरति देव एषः । यथाऽवशम् । चरति । देवः । एषः ।
 घोषा इदं स्य शृण्विरे न रूपं घोषाः । इत् । अस् । शृण्विरे । न ।
 तस्यै वाताय हविषा विधेम ॥ रूपम् ।
 तस्यै । वाताय । हविषा । विधेम ॥

- 4 *ātmā devānām, bhūvanasya* *Breath of the gods, germ of the*
gārbho, *world, this god fares according to*
yathāvaśām carati devā eṣāḥ. *his will. His sounds are heard.*

ghóṣā íd asya śṛṇvire, ná rū- (but) *his form is not (seen). To*
 páṃ. *that Vāta we would pay worship*
 tásmāi Vātāya havīṣā vidhema. *with oblation.*

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gārbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. *Ā.* pr. of śru with ps. sense (p. 145, γ). ná rūpām: the vb. drśyate is here easily supplied. vidhema: with dat. (200 A f).

VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

ABBREVIATIONS

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Aitareya Āranyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrīhi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. cs. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. irdec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lc. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OL. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSl. = Old Slavonic. P. = Parasmaipada, active voice. pol. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. ps. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpuruṣa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root *that* in *á-tas, á-tra, á-ṭha*,
a-*śmā*, a-*śyā*.
amś *attain*, v. *āśnōti*, *āśnūtē*: see *aś*.
āph-as, n. *distress, trouble*, ii. 33, 2. 3;
iii. 59, 2; vii. 71, 5.

ak-tū, m. *ointment; beam of light; (clear) night*, x. 14, 9 [*añ*] *ancient*.
aks-ś, m. *die for playing*, pl. *dice*, x. 84, 2. 4. 6. 7. 13 [*perhaps eye = spot*].

aks-án, n. eye (weak stem of *akṣi*), x. 127, 1.

á-ksiya-māna, pr. pt. ps. *unfailing*, i. 154, 4 [2. *kṣi* *destroy*].

akḥkhalī-kṣiā, gd. *having made a croak*, vii. 103, 3.

Ag-ni, m. *fire*, ii. 12, 3; iii. 59, 5; viii. 43, 6; x. 34, 11; *god of fire*, Agni, i. 1-7, 9; 35, 1; ii. 35, 15; v. 11, 1-4; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. *ig-ni-s*, Slav. *og-ni*].

agni-dagdha, Tp. ed. *burnt with fire*, x. 15, 14 [pp. of *dah burn*].

agni-dūta, a. (Bv.) *having Agni as a messenger*, x. 14, 13.

agni-svātā, cd. Tp. *consumed by fire*, x. 15, 11 [pp. of *svād taste well*].

ág-ra, n. *front*; *beginning*; *top*, x. 185, 6; lc. *ágre in the beginning*, x. 129, 3, 4.

agra-tās, adv. *in the beginning*, x. 90, 7.

a-ghn-yā, f. *cow*, v. 83, 8 [gdv. *not to be slain*, from *han* *slay*].

aṅkuś-in, a. *having a hook, hooked, attractive*, x. 34, 7 [aṅkuśā *hook*].

1. aṅg-a, n. *umb*, ii. 33, 9.

2. aṅgā, emphatic *just, only*, i. 1, 6; x. 129, 7 [180].

āṅgāra, m. *coal*, x. 34, 9.

Āngira, m. *name of an ancient seer*, iv. 51, 4.

Āngiras, m. *pl. name of a group of ancestors*, v. 11, 6; x. 14, 3, 4, 5, 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. *ἄγγελος* 'messenger'].

ac bend, I. P. *ācati. ūd-*, *draw up*, v. 83, 8.

a-cakrā, a. (Bv.) *wheelless*, x. 135, 3.

á-cit, a. (K.) *unthinking, thoughtless*, vii. 86, 7.

a-cit-e, dat. inf. *not to know*, vii. 61, 5.

á-citti, f. (K.) *thoughtlessness*, vii. 86, 6.

a-citrā, n. *darkness, obscurity*, iv. 51, 3.

á-cyuta, pp. (K.) *not overthrown, unshakable*, i. 35, 4.

acyuta-cyūt, a. (Tp.) *moving the immovable*, ii. 12, 9.

ácha, prp. *with acc., unto*, viii. 48, 6.

áj drive, I. P. *ájati* [Lat. *ago* 'lead', 'drive', Gk. *ἄγω*, 'lead'].

á-drive up, vi. 54, 10.

ūd-drive out, ii. 12, 3; iv. 50, 5.

ájá-māyu, a. (Bv.) *bleating like a goat*, vii. 103, 6, 10 [māyā, m. *bleat*].

a-jāra, a. (K.) *unaging*, i. 160, 4 [jā waste away].

á-jasra, a. (K.) *eternal*, ii. 35, 8 [unfailing: *jas* *be exhausted*].

ájāvi, m. *pl. Dv. od. goats and sheep*, x. 90, 10 [ájā + ávi].

a-jur-yā, a. *unaging*, iv. 51, 6 [jur waste away].

añj, VII. P. *anākti anoint*; *ā. añkte* *anoint oneself*, viii. 29, 1.

āñjas-ā, adv. *straightway*, vi. 54, 1 [inst. of *āñjas ointment*: = with gliding motion].

añj-i, n. *ornament*, i. 85, 3; viii. 29, 1 [añj *anoint*].

á-tas, adv. *hence*, x. 14, 9; = *ab. from that*, iv. 50, 3; *than that*, x. 90, 3.

ati-rātrā, a. (celebrated) *overnight*, vii. 103, 7 [rātri *night*].

átka, m. *robe*, ii. 35, 14.

áty-etavái, dat. inf. *to pass over*, v. 83, 10 [áti + i *go beyond*].

á-tra, adv. *here*, i. 154, 6; ii. 35, 6.

á-trā, adv. *then*, vii. 103, 2; *there*, x. 135, 1.

Átri, m. *an ancient sage*, vii. 71, 5.

á-tha, adv. *then*; *so*, vi. 54, 7.

Áthar-van, m. *pl. name of a group of ancient priests*, x. 14, 6.

á-thā, adv. *then*, viii. 43, 6; x. 14, 10; 15, 4, 11; 129, 6; *so*, x. 127, 6.

átho, adv. *and also*, x. 90, 5 [áthā + u].

ad, exl. II. P. *átti*, ii. 35, 7; x. 15, 8, 11, 12 [Lat. *edo*, Gk. *ἔδω*, Eng. *eat*].

á-dabdhā, pp. (K.) *uninjured*, iv. 50, 2 [dabh *harm*].

Á-diti, f. *name of a goddess*, viii. 48, 2 [unbinding, freedom, from *dā bind*].

ad-dhā, adv. *truly*, x. 129, 6 [in this manner: *a-d this + dhā*].

a-dyā, adv. *to-day*, i. 35, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 135, 5; *now*, x. 15, 2 [perhaps = *a-dyavi on this day*].

á-dri, m. *rock*, i. 35, 5 [not splitting: *dr pierce*].

ádri-dugdha, Tp. *od. pressed out with stones*, iv. 50, 3 [pp. of *duh milk*].

ádha-ra, a. *lower*, ii. 12, 4.

adhās, adv. *below*, x. 129, 5.

ádhi, prp. *with loc., upon*, i. 85, 7; v. 83, 9; vii. 103, 5; *with ab. from*, x. 90, 5.

ádhy-aksa, m. *eye-witness; surveyor*, x. 129, 7 [having one's eye upon].

adhvarā, m. *sacrifice*, i. 1, 4, 8; iv. 51, 2.

adhvar-yū, m. officiating priest, vii. 103, 8.
 a-dhvasmān, a. (Bv.) undimmed, ii. 85, 14 [having no darkening].
 an breathe, II. P. āniti, x. 129, 2 [Go. an-an 'breathe'].
 ān-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.
 ān-abhi-mlāta-varṇa, a. (Bv.) having an unfaded colour, ii. 35, 13.
 ā-nasta-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.
 an-amivā, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [āmivā disease].
 ān-āgas, a. (Bv.) sinless, v. 83, 2; vii. 86, 7 [āgas sin; Gk. ἀν-αγής 'innocent'].
 an-idhmā, a. (Bv.) having no fuel, ii. 35, 4.
 ā-nimis-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-mis, f. wink].
 ā-nimis-ā, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-mis, f. wink].
 ā-nivisamāna, pr. pt. A. unresting, vii. 49, 1 [ni+vis go to rest].
 ān-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].
 ān-ika, n. face, ii. 35, 11 [an breathe].
 ānu, prp. with acc., along, x. 14, 1. 8; among, x. 14, 12.
 anu-kāmām, (acc.) adv. according to desire, viii. 48, 8.
 anu-dēyi, f. equipment (?), x. 135, 5. 6 [f. gdv. of anu-dā to be handed over].
 anu-paspaśānā, pf. pt. Ā. having spied out, x. 14, 1 [spaś spy].
 anu-madyā-māna, pr. pt. ps. being greeted with gladness, vii. 63, 3.
 anu-vénant, pr. pt. seeking the friendship of (acc.), x. 135, 2.
 ānu-vrata, a. devoted, x. 34, 2 [acting according to the will (vrata) of another].
 ān-rta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, 86, 6 [rtā right].
 an-enās, a. (Bv.) guiltless, vii. 86, 4 [énas guilt].
 ānta, m. end, iv. 50, 1; edge, proximity: loc. ānte near, x. 84, 16.
 antār, prp. with loc., within, i. 35, 9; ii. 12, 8; 85, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 3 [Lat. inter].
 antāri-ksa, n. air, atmosphere, i. 85, 7. 11; ii. 12, 2; x. 90, 14; 168, 3

[situated between heaven and earth: ksa = 1. ksi dwell].
 ānti-tas, adv. from near, iii. 59, 2 [ānti in front, near].
 āndh-as, n. Soma plant; juice, i. 85, 6. [Gk. ἀνδ-ος 'blossom'].
 ān-na, n. food, ii. 35, 5. 7. 10. 11. 14; pl. 12; x. 90, 2 [pp. of ad eat].
 anyā, prn. a. other, ii. 35, 3. 8. 13; x. 34, 4. 10. 11. 14; 129, 2; with ab. = than, ii. 38, 11; anyō-anyā one-another, vii. 103, 3. 4. 5; anyē-anyē, anyān-anyān some-others, x. 14, 8; ii. 35, 8 [cp. Lat. aliu-s, Gk. ἄλλο-s 'other'].
 āp, f. water, pl. N. āpas, ii. 35, 3. 4; vii. 49, 1. 2. 3. 4; 103, 2; A. apās, v. 83, 6; inst. adbhīs, x. 14, 9; G. apām, i. 85, 9; ii. 12, 7; 35, 1. 2. 3. 7. 9. 11. 13. 14; vii. 103, 4; x. 163, 8; L. apstū, ii. 35, 4. 5. 7. 8; vii. 103, 5 [Āv. ap 'water'].
 āpa-dhā, f. unclosing, ii. 12, 3.
 āpa-bhartavāi, dat. inf. to take away, x. 14, 2 [bhr bear].
 āpa-bhartṛ, m. remover, ii. 33, 7 [bhr bear].
 ā-paśyant, pr. pt. (K.) not seeing, x. 135, 3.
 āpas, n. work, i. 85, 9 [Lat. opus 'work'].
 apās, a. active, i. 160, 4.
 apās-tama, spv. a. most active, i. 160, 4.
 Apām nāpāt, m. son of waters, name of a god, ii. 33, 13; 35, 1. 3. 7. 9.
 āpi-hita, pp. covered, x. 129, 3 [dhā put].
 āpic-ya, a. secret, ii. 35, 11 [āpic contraction of a presupposed āpi-āñ].
 a-praketā, a. (Bv.) indistinguishable, x. 129, 8 [praketā perception].
 ā-pratita, pp. (K.) irresistible, iv. 50, 9 [prati+pp. of i go].
 a-pramśya, gdv. not to be forgotten, ii. 85, 6 [mś touch].
 ā-budhya-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].
 abhi-kṣipānt, pr. pt. lashing, v. 83, 3.
 abhi-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.
 abhimāt-in, m. adversary, i. 85, 3 [abhi-māti, f. hostility].
 abhi-vṛṣṭa, pp. rained upon, vii. 103, 4.
 abhiṣṭi-dyumna, a. (Bv.) splendid in help, iv. 51, 7 [dyumnā, n. splendour].
 abhiṣṭi-śavas, a. (Bv.) strong to help, iii. 59, 8 [śavas, n. might].

abhiṭi, f. attack, ii. 33, 5 [abhi + it].
 abhi-vṛta, pp. adorned, i. 35, 4 [I. vṛ cover].
 ā-bhṛ-a, a. monstrous; n. force, ii. 33, 10; monster, iv. 51, 9 [non-existent, monstrous: -bhū be].
 ā-manyā-māna, pr. pt. ā. 'not thinking = unexpected, ii. 12, 10 [man think].
 ā-martya, a. (K.) immortal, viii. 48, 12; f. ā, x. 127, 2.
 a-mitra, m. (K.) enemy, ii. 12, 8 [mitrā friend].
 āmita-varṇa, a. (Bv.) of unchanged colour, iv. 51, 9.
 āmi-vā, f. disease, i. 35, 9; ii. 33, 2; vii. 71, 2; viii. 48, 11 [am harm; 3. s. āmi-ti].
 āmu-y-ā, inst. adv. in this way, so, x. 135, 2 [inst. f. of amū this used in the inflexion of ayām].
 ā-mūra, a. (K.) wise, vii. 61, 5 [not foolish: mūrā].
 a-mṛta, a. immortal; m. immortal being, i. 35, 2; vii. 63, 5; viii. 48, 3; n. what is immortal, i. 35, 6; x. 90, 3; immortality, x. 129, 2 [not dead, mṛtā, pp. of mṛ die; cp. GK. ἀμρτορος 'immortal'].
 āmrta-tvā, n. immortality, x. 90, 2.
 āmbh-as, n. water, x. 129, 1.
 ā-yajvan, m. (K.) non-sacrificer, vii. 61, 4.
 a-y-ām, dem. prn. N. s. m. this, iii. 59, 4; vii. 86, 3, 8; viii. 48, 10; x. 34, 13 (= here); he, i. 160, 4; x. 135, 7.
 a-yās, a. nimble, i. 154, 6 [not exerting oneself: yās = yas heat oneself].
 a-rapās, a. (Bv.) unscathed, ii. 33, 6; x. 15, 4 [rāpas, n. infirmity, injury].
 āram-kṛta, pp. well-prepared, x. 14, 13 [made ready].
 āram, adv. in readiness; with kṛ do service to (dat.), vii. 86, 7.
 ā-rāti, f. hostility, ii. 35, 6; iv. 50, 11; viii. 48, 3; x. 34, 14 [non-giving, niggardiness, enmity].
 a-ri, m. niggard, enemy, gen. aryaś, ii. 12, 4, 5; iv. 50, 11; viii. 48, 8 [having no wealth: ri = rai; 1. indigent; 2. niggardly].
 ā-riṣṭa, pp. (K.) uninjured, vi. 54, 7 [riṣ injure].
 ar-unā, a. f. f. ruddy, x. 15, 7; n. ruddy hue, x. 168, 1.
 ar-uṣā, a. ruddy, i. 35, 5; vii. 71, 1.

a-reṇū, a. (Bv.) dustless, i. 35, 11 [reṇū m. dust].
 ark-ā, m. song, i. 35, 2; x. 15, 9 [aro sing].
 arc sing, praise, I. ārcati. sām-, praise universally, pf. ānrcé, i. 160, 4.
 ārc-ant, pr. pt., singing, i. 35, 2; viii. 29, 10.
 arṇa-vā, a. waving, viii. 63, 2; m. flood, i. 35, 9.
 ār-tha, n. goal, vii. 63, 4 [what is gone for: r go].
 arth-in, a. greedy, x. 127, 5 [having an object, needy].
 ar-pāya, cs. of r go. úd-raise up, ii. 33, 4.
 aryaś, a. noble, vii. 86, 7; x. 34, 13; m. lord, ii. 35, 2.
 Arya-mān, m. name of one of the Ādityas, vii. 63, 6.
 ār-vant, m. steed, ii. 33, 1; vii. 54, 5 [speeding: r go].
 arvāk, adv. hither, x. 15, 4, 9; afterwards, x. 129, 6.
 arvāṇo, a. hitherward, i. 35, 10; v. 83, 6.
 ārh-ant, pr. pt. worthy, ii. 33, 10.
 av help, I. P. āvati, i. 35, 7; ii. 12, 14; 35, 15; iv. 50, 9, 11; vii. 49, 1-4; 61, 2; x. 15, 1, 5; quicken, v. 83, 4.
 ava-tā, m. well, i. 35, 10; iv. 50, 3 [āva down].
 a-vadāyā, n. blemish, x. 14, 8 [gdv. not to be praised, blameworthy].
 avā-ni, f. river, v. 11, 5 [āva down].
 ava-pāśyant, pr. pt. looking down on (acc.), vii. 49, 3.
 ava-mā, spv. a. lowest; nearest, ii. 35, 12; latest, vii. 71, 3 [āva down].
 ava-yāt, m. appeaser, viii. 48, 2.
 āva-ra, cpv. a. lower, x. 15, 1; nearer, ii. 12, 8 [āva down].
 āv-as, n. help, i. 35, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].
 āva-sāna, n. resting place, x. 14, 9 [unbinding, giving rest: āva + sā = si tie].
 avās-tāt, adv. below, x. 129, 5.
 avas-yū, a. desiring help, iv. 50, 9.
 a-vātā, a. (Bv.) windless, x. 129, 2 [vātā wind].
 av-i-tā, m. helper, ii. 12, 6.
 a-vīra, a. (Bv.) sonless, vii. 61, 4 [vīrā hero].
 a-vrkā, a. (K.) friendly, x. 15, 1 [not harming: vṛka wolf].

a-vyathyá, gdv. *immovable*, ii. 35, 5 [vyath waver].
 aś reach, obtain, V. aśnóti, aśnuté, i. 1, 3; 85, 2; ii. 33, 2, 6; iii. 59, 2; vii, 103, 3.
 abhí- attain to (acc.), i. 154, 5.
 áś-man, m. rock, ii. 12, 3 [Av. asman 'stone'; Gk. ἀσμων 'anvil'].
 áś-va, m. horse, ii. 12, 7; 35, 6; iv. 51, 5; v. 83, 3, 6; vii. 71, 3, 5; x. 34, 3, 11; 90, 10 [Lat. equus 'horse', Gk. ἵππος, OS. ēhu].
 áśva-magha, a. (Bv.) rich in horses, vii. 71, 1 [maghá bounty].
 Áśv-in, m. du. horsemen, name of the twin gods of dawn, vii. 71, 2, 3, 6.
 aśtáu, nm. eight, i. 35, 8.
 as be, II. P.: pr. 2. ási, i. 1, 4; ii. 12, 15; 33, 3; 8. ásti, ii. 12, 5; 33, 7, 10; vii. 71, 4; 86, 6; x. 34, 14; pl. 1. smási, vi. 54, 9; viii. 48, 9; 3. sánti, i. 35, 12; x. 90, 16; ipv. ástu, v. 11, 5; vii. 86, 8²; x. 15, 2; sántu, vii. 63, 5; op. syāma, iii. 59, 3; iv. 50, 6; 51, 10, 11; viii. 48, 12, 13; ipf. 3. ās, x. 129, 3; āsīt, x. 34, 2; 90, 6, 12, 14; 129, 14, 22, 34, 4, 5²; āsan, x. 90, 15, 16; 129, 5²; pf. āsa, vii. 86, 4; x. 129, 2; āsur, iv. 51, 7.
 āpi- be or remain in (loc.); syāma, iii. 59, 4; x. 14, 6.
 pári be around, celebrate, 2. pl. stha, vii. 103, 7.
 prá- be pre-eminent, ipv. astu, iii. 59, 2.
 áś-at, pr. pt. n. the non-existent, x. 129, 1, 4.
 a-saścát, a. (Bv.) inexhaustible, i. 160, 2 [having no second, saścát: sac follow].
 áś-ita, (pp.) a. black, iv. 51, 9.
 á-sammr̥ṣṭa, pp. (K.) uncleansed, v. 11, 3 [mr̥ wipe].
 áś-u, m. life, x. 14, 12; 15, 1 [1. as exist].
 áśu-tr̥p, a. (Tp.) life-stealing, x. 14, 12 [tr̥p delight in].
 áśu-niti, f. spirit-guidance, x. 15, 14.
 áśu-ra, m. divine spirit, i. 35, 7, 10; v. 83, 6 [Av. ahura].
 ásur-yā, n. divine dominion, ii. 33, 9; 35, 2.
 áśyānt, pr. pt. displeased, resentful, x. 135, 2.
 áś-ta, n. home, abode, x. 14, 8; 34, 10.
 ásmé, prn. stem of 1. pra. pl.; A. ásmān us, viii. 48, 3, 11; x. 15, 5; D.

ásmábhyam to us, i. 85, 12; x. 14, 12; ásmé to us, i. 160, 5; ii. 33, 12; Ab. ásmád from us, ii. 33, 2; vii. 71, 1, 2; than us, ii. 33, 11; G. ásmā-kam of us, vi. 54, 6; L. ásmé in or on us, ii. 35, 4; iv. 50, 10, 11; viii. 48, 10; ásmāsu on us, iv. 51, 10.
 a-smín, L. of prn. root a, in this, ii. 35, 14; iv. 50, 10; x. 14, 5.
 á-smera, a. (K.) not smiling, ii. 35, 4.
 a-smái, D. of prn. root a, to him, ii. 35, 5, 12; for him, x. 14, 9; unaccented, ásmai to or for him, ii. 12, 5, 13; 35, 2, 10; vi. 54, 4; vii. 63, 5; x. 14, 9, 11.
 a-syá, G. of prn. root a, of this, ii. 33, 9; x. 129, 6; 168, 2; unaccented, asya his, of him, its, of it, i. 35, 7; 154, 5; 160, 3; ii. 12, 18; 35, 2, 6, 8, 11; iv. 50, 2; vi. 54, 3; vii. 86, 1; viii. 48, 12; x. 34, 4, 6; 90, 3², 4, 6, 12², 15; 129, 7; 135, 7; 168, 1.
 áś-yant, pr. pt. scattering, x. 168, 1 [as throw].
 a-syái, D. f. of prn. root a, to that, ii. 38, 5.
 āh say: pf. 3. pl. āhur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 34, 4.
 āha, emphasizing pcl., indeed, i. 154, 6; v. 83, 8; vii. 103, 2.
 āhan, n. day, viii. 48, 7; x. 129, 2.
 āhām, prs. prn., I, viii. 86, 7; x. 15, 3; 34, 2, 3, 12.
 āhar, n. day, vii. 103, 7.
 āhas, n. day, x. 168, 3.
 a-hastá, a. (Bv.) handless, x. 34, 9.
 āh-i, m. serpent, ii. 12, 3, 11 [Av. āhi, Gk. ἔχις 'viper', Lat. angui-s].
 á-hr̥nāna, pr. pt. A. free from wrath [hr̥ be angry].

Ā, prp. with ab. from, ii. 35, 2; iv. 50, 3; 51, 10; with L., in, i. 85, 4; ii. 35, 7, 8; iii. 59, 3; viii. 48, 6.
 ā, pcl. quite, very, ii. 12, 15; with D., viii. 48, 4.
 ā-gata, pp. come, vii. 103, 3, 9 [gam go].
 ā-gam-iṣṭha, a. spv. coming most gladly, x. 15, 3.
 āg-as, n. sin, vii. 86, 4; x. 15, 6 [cp. Gk. ἄγος 'guilt'].
 āc-ya, gd. bending, x. 15, 6 [ā+ac bend].
 ā-jāta, pp. produced, x. 129, 6 [jan generate].

- āj-ya, n. melted butter, x. 90, 6 [ā-añj anoint].
 āni, m. axle-end, i. 85, 6.
 ā-tata, pp. extended, x. 135, 6 [tan stretch].
 ā-tasthivāms, red. pf. pt. having mounted, ii. 12, 8 [ā+sthā stand].
 āt-mān, m. breath, x. 168, 4 [Old Saxon āthom 'breath'].
 Ādityā, m. son of Aditi, iii. 59, 2. 3. 5.
 āp obtain, V. P. āpnōti; pf. āpa, iv. 51, 7 [Lat. ap-iscor 'reach', ap-ere 'seize'].
 ā-bhās, I. pl. f. of prn. root a, with these, v. 83, 1.
 ā-bhū, a. coming into being, x. 129, 3.
 āmā, a. raw, unbaked, ii. 35, 6 [Gk. ἀμᾶς 'raw'].
 ā-yat-f, pr. pt. f. coming, x. 127, 1. 8 [ā+i go].
 āyas-ā, a. f. f. made of iron, viii. 29, 3 [āyas iron].
 āy-ū, a. active; m. living being, mortal, iii. 59, 9 [i go].
 ā-yudh-a, n. weapon, viii. 29, 5 [ā+yudh fight].
 āy-us, n. span of life, vii. 103, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [activity: i go].
 āraṇyā, a. belonging to the forest, x. 90, 8 [āraṇya].
 ā-rōhant, pr. pt. scaling, ii. 12, 12 [ruh mount].
 āvis, adv. in view, with kr, make manifest, v. 83, 3.
 āś-ū, a. swift, vii. 71, 5 [Gk. ἀσῦ-ς].
 āśu-hēman, a. (Bv.), of swift impulse, ii. 35, 1.
 ā-sām, gen. pl. f. of the prn. root a, of them, iv. 51, 6.
 ās-ina, irr. pr. pt. ā, sitting, x. 15, 7 [ās sit].
 ā-hita, pp. placed in (loc.), viii. 29, 4; x. 14, 16; with sām placed upon (loc.), x. 135, 4 [dhā put].
 ā-huta, pp. to whom offering is made, v. 11, 8.
- I go, II. P. ēmi, x. 84, 5; ēti, iv. 50, 3; x. 84, 6; 168, 12; yānti, vii. 49, 1; approach (acc.), viii. 48, 10; āyan, pr. sb. pass, vii. 61, 4; attain, vii. 63, 4; pf. iyūr, x. 15, 1. 2.
 ānu- go after, vi. 54, 5; follow (acc.), viii. 63, 5.

- āpa- go away, x. 14, 9.
 abhi- come upon, ipf. āyan, vii. 103, 2.
 āva- appease: op. iyām, vii. 86, 4.
 ā- come, ii. 83, 1; v. 83, 6; go to, x. 14, 8.
 ūpa ā- come to (acc.), i. 1, 7.
 ūd- rise, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.
 ūpa- approach, vii. 86, 3; 103, 3; x. 14, 10; 34, 10; flow to, ii. 35, 3.
 pārā- pass away, pf. iyūr, x. 14, 2. 7.
 pāri- surround, ii. 85, 4. 9.
 prā- go forth, i. 154, 3; x. 14, 7.
 ānu prā- go forth after, vi. 54, 6.
 vi- disperse, x. 14, 9.
 sām- flow together, ii. 35, 3; unite, vii. 103, 2.
 ichā-māna, pr. pt. ā. desiring, x. 34, 10 [is wish].
 i-tās, adv. from here, x. 135, 4.
 i-ti, pcl. thus, ii. 12, 52; vi. 54, 1. 2; x. 34, 6 [180].
 it-thā, adv. thus, ii. 85, 11; truly, i. 154, 5 [id+thā; 180].
 i-d, emphasizing pcl. just, even, i. 1, 4. 6; 85, 8; 154, 3; ii. 85, 8. 10; iv. 50, 7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16; 34, 5. 7. 8. 13; 127, 3 [Lat. id: 180].
 i-d-ām, dem. prn. n. this, i. 154, 3; ii. 12, 14; 33, 10; iv. 51, 1; v. 11, 5; x. 14, 15; 15, 2; 90, 2; 129, 3; 135, 7; this world, v. 83, 9; = here, vi. 54, 1 [111].
 i-dānim, adv. now, i. 85, 7.
 idh kindle, VII. ā. indhē.
 sām- kindle, 8. pl. indhate, ii. 85, 11; pf. idhirē, v. 11, 2.
 idh-mā, m. fuel, x. 90, 6 [idh kindle].
 ind-u, m. drop, Soma, viii. 48, 2. 4. 8. 12. 13. 15; pl. iv. 50, 10; viii. 48, 5.
 indra, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 13.
 indr-iyā, n. might of Indra, i. 85, 2 [indra].
 i-nv go, I. P. invati [secondary root from i go according to class v.: i-nu].
 sam- bring, i. 160, 5.
 imā, dem. prn. stem, this, A. m. imām, ii. 35, 2; x. 14, 4; 15, 6; N. m. pl. imē, vi. 54, 2; viii. 48, 5; n. imā, ii. 12, 3; x. 15, 4; imāni, vii. 61, 6; 71, 6 [111].

i-y-ám, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 62; x. 129, 6. 7 [111].

irā, f. *nurture*, v. 83, 4.

ir-ina, n. *dice-board*, x. 34, 1. 9.

ir-ya, a. *watchful*, vi. 54, 8.

i-va, enc. pcl. *like*, i. 1, 9; 85, 5. 8²; ii. 12, 4. 5; 33, 6; 35, 5. 13; iv. 51, 2; v. 11, 5; 88, 3; vii. 63, 1; 103, 5²; viii. 29, 8; 48, 4². 6. 7²; x. 34, 1. 3. 5. 8; 127, 7. 8 [180].

is-irā, a. *devoted*, viii. 48, 7.

iṣṭā-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.

iṣṭā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [iṣ-tā, pp. du. of yaj *sacrifice* + pūrtā, pp. of pñ *fill, bestowed*].

i-hā, adv. *here*, i. 1, 2; 35, 1. 6; ii. 35, 13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 5. 12; 15, 3. 5. 7. 11. 13²; 90, 4; 129, 6.

īā, f. *consecrated food*, iv. 50, 8.

i go, IV. Ā. fyate, x. 168, 2; *approach*, imāhe, vi. 54, 8.

antār-go *between* (acc.), i. 35, 9; 160, 1.

ij-ānā, pf. pt. Ā. (of yaj), *sacrificer*, iv. 51, 7.

id praise, II. Ā., fīe, i. 1, 1.

id-ya, gdv. *praiseworthy*, i. 1, 2 [id *praise*].

im, enc. pcl. (acc. of prn. i), i. 85, 11; ii. 12, 6; 33, 18²; 35, 1; vii. 103, 3 [180].

īya-māna, pr. pt. Ā. *going*, x. 168, 3 [i go].

ir stir, set in motion, II. Ā. frte.

ānu sām prā- *speed on together after*, x. 163, 2.

ūd- *arise*, x. 15, 1; v. 32, 3.

prā-, cs. irāya, *utter forth*, ii. 33, 8.

īā be master of, *overpower*, II. Ā. īṣṭe, with gen., viii. 48, 14.

īā-āna, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 33, 9.

īe move, I. īṣati, -te, from (ab.), v. 33, 2.

ī-ītā, pp. *implored*, x. 15, 12 [id *praise*].

U, enc. pcl. *now, also*, i. 35, 6; 154, 4; ii. 33, 9; 35, 10. 15; iv. 51, 1. 2; v. 83, 10²; vi. 54, 3; vii. 61, 6; 63, 1. 2; 86, 3. 8; viii. 48, 3; x. 14, 2; 15, 8; 127, 8²; 129, 1² [180].

uk-thā, n. *recitation*, iv. 51, 7 [vao *speak*].

1. ukṣ *sprinkle*, VI. ukṣāti, -te, x. 90, 7. pra- *besprinkle*, x. 90, 7.

2. ukṣ *grow*.

ukṣ-itā, pp. *grown strong*, i. 85, 2 [2. ukṣ = vaks *grow*].

ug-rā, a. *mighty*, ii. 33, 9; x. 34, 8; *fierce, terrible*, ii. 33, 11; viii. 29, 5.

uchānt, pr. pt. *shining*, iv. 51, 2 [l. vas *shine*].

u-tā, pcl. *and*, i. 85, 5; 154, 4; ii. 12, 5; 35, 11; iii. 59, 1; iv. 50, 9; v. 83, 2². 10; vi. 54, 6; vii. 63, 5; 86, 2; viii. 48, 1. 5. 8. 14; x. 34, 2; 90, 2; utā vā, vii. 49, 2²; = *and*, viii. 48, 15 [180].

utō, pcl. *and also*, x. 168, 1 [utā + u].

ūt-tara, opv. a. *upper*, i. 154, 1 [ūd *up*].

ūt-sa, m. *spring*, i. 85, 11; 154, 5 [ud *wet*].

ud wet, VII. P. unātti, undānti [cp. Lat. *und-a* 'wave'].

vī- *moisten, drench*, i. 85, 5; v. 83, 8.

ud-ān, n. *water*, i. 85, 5 [Go. *waṭṭ* 'water'].

udan-vānt, a. *water-laden*, v. 83, 7.

ūd-ita, pp. *risen*, vii. 63, 5 [i go].

udumbalā, a. *brown* (?), x. 14, 12.

ud-vāt, f. *upward path*, i. 35, 3; *height*, v. 83, 7; x. 127, 2 [ūd *up* + sf. vat].

upa-ksiānt, pr. pt. *abiding by* (acc.), iii. 59, 3 [ksi *dwell*].

upa-mā, spv. a. *highest*, viii. 29, 9.

upa-yānt, pr. pt. *approaching*, ii. 33, 1² [i go].

ūpa-rā, opv. a. *later*, x. 15, 2 [Av. *upara* 'upper', Gk. *ὑπερος* 'pestle', Lat. *s-uper-us* 'upper'].

upāri, adv. *upward*, x. 34, 9; *above*, x. 129, 5 [Gk. *ὑνέρι*, *ὑνέρι* = *ὑνέρι*, Lat. *s-uper*, Old High German *ubir* 'over'].

ūpa-śrita, pp. *impressed on* (lc.), vii. 86, 8 [śri *resort*].

upa-sādya, gdv. *to be approached*, iii. 59, 5 [sād *sit*].

upā-stha, m. *lap*, i. 35, 5. 6; vii. 63, 3; x. 15, 7.

upa-hatnū, a. *slaying*, ii. 33, 11 [ha-tnu *from han* *slay*].

ūpa-hūta, pp. *invited*, x. 15, 5 [hū *call*].

upārā, m. *offence*, vii. 86, 6 [upa + ara *from r go: striking upon, offence*].

- ubj force, VI. P., ubjāti.
 nīr- drive out, i. 85, 9.
 ubhā, a. both, i. 85, 9; x. 14, 7 [cp. Lat. am-bo, Gk. ἀμ-φω 'both', Eng. both].
 ubhā-ya, a. pl. both, ii. 12, 8.
 ubhaya-dat, a. having teeth on both jaws, x. 90, 10.
 ur-ū, a., f. urv-ī, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. vouru, Gk. εὐρύς].
 uru-kramā, a. (Bv.) wide-striding, i. 154, 5 [krāma, m. stride].
 uru-gayā, a. (Bv.) wide-paced, i. 154, 1. 3, 6; viii. 29, 7 [-gāya gait from gāgo].
 uru-cakṣas, a. (Bv.) far-seeing, vii. 68, 4 [cakṣas, n. sight].
 uru-vyācas, a. (Bv.) far-extending, i. 160, 2 [vyācas, n. extent].
 uru-sāmsa, a. (Bv.) far-famed, viii. 48, 4 [sāmsa, m. praise].
 uru-gyū, a. freedom-giving, viii. 48, 5 [from den. uru-ṣya put in wide space, rescue].
 urū-nasā, a. (Bv.) broad-nosed, x. 14, 12 [urū + nās nose].
 urviyā, adv. widely, ii. 35, 8 [inst. f. of urvī wide].
 urv-ī, f. earth, x. 14, 16 [urū wide].
 us-ant, pr. pt. eager, vii. 103, 3; x. 15, 8 [vas desire].
 Us-ās, f. Dawn, ii. 12, 7; vii. 63, 3; 71, 1; x. 127, 3, 7; pl. iv. 51, 1-9; 11 [1. vas shine; cp. Gk. ἥως (for āus-ās), Lat. aur-ora].
 usrā-yāman, a. (Bv.) faring at daybreak, vii. 71, 4 [usrā matutinal, yāman, n. course].
 usr-iyā, f. cow, iv. 50, 5 [f. of usr-īya ruddy from us-rā red].
 Ū, enc. pcl., ii. 85, 3; iv. 51, 2 [metrically lengthened for u].
 ū-tī, f. help, i. 85, 1; viii. 48, 15; x. 15, 4 [av favour].
 ūrd, m. du. thigh, x. 90, 11, 12.
 ūrj, f. vigour, strength, vii. 49, 4; x. 15, 7.
 ūrjāyant, den. pr. pt. gathering strength, ii. 85, 7.
 ūrdh-vā, a. upright, ii. 85, 9; upward, x. 90, 4 [Gk. ὀρθός for ὀρθ-φός; Lat. arduus 'lofty'].
 ūrdhvām, acc. adv. upwards, i. 85, 10.
 ūrmīyā, f. night, x. 127, 6.
 ūr-vā, n. receptacle, ii. 85, 3; fold, herd, iv. 50, 2 [1. vj cover].

- R go, V. P. rñōti, int. ālartī arise, viii. 48, 8 [Gk. ὀρ-νύ-μι 'stir up'].
 abhī- penetrate to (acc.), i. 85, 9.
 prā- send forth, III. iyartī, vii. 61, 2.
 f̥k-van, m. pl. name of a group of ancestors, x. 14, 3 [singling from arc sing].
 f̥k-vant, a. singing, jubilant, iv. 50, 5 [arc sing].
 f̥c, f. stanza, ii. 85, 12; collection of hymns, Kṛveda, x. 90, 9 [arc sing, praise].
 rōās-e, dat. inf. with prā, to praise, vi. 61, 6 [arc praise].
 r-nā, n. debt, x. 127, 7.
 rñā-vān, a. indebted, x. 84, 10 [rñā debt].
 r-tā, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 84, 12 [pp. of r go, settled].
 rtā-jāta-satya, a. punctually true, iv. 51, 7 [true as produced by established order].
 rta-jñā, a. knowing right, x. 15, 1.
 rta-yūj, a. yoked in due time, iv. 51, 5; vii. 71, 8.
 rta-spṛś, a. cherishing the rite, iv. 50, 8.
 rtā-van, a. holy, ii. 85, 8; x. 168, 3; pious, vii. 61, 2; f. -varī observing order, i. 160, 1.
 r-tū, m. season, vii. 103, 9 [fixed time: from r go].
 r-té, adv. prp. with ab., without, ii. 12, 9 [loc. of rtā].
 rtv-ij, m. ministrant, i. 1, 1 [rtā + ij = yaj sacrificing in season].
 rdūdāra, a. compassionate, ii. 88, 5; wholesome, viii. 48, 10.
 rdh thrive, V. P. rdhnōti.
 ānu- bring forward, op. 2. s. rdhyās, viii. 48, 2.
 fdhak, adv. separately, vii. 61, 3.
 Rbh-ū, m. pl. name of three divine artificers, iv. 61, 6 [skilful, from rabh take in hand].
 f̥s-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.
 rs-tī, f. spear, i. 85, 4 [rs thrust].
 rs-vā, a. high, lofty, vii. 61, 3; 86, 1.
 R-ka, nm. one, i. 85, 6; 154, 3, 4; vii. 103, 6; viii. 29, 1-8, 10; x. 14, 16; 129, 2. 3 [prn. root e].
 eka-parā, a. too high by one, x. 84, 2.
 ēkesa, a. having one pole, x. 185, 3 [isā + pole of a car].
 e-tā, dem. prn. stem, this: n. etād, iii. 59, 5; acc. m. etām this, x. 14, 9; him,

- x. 34, 4; inst. *etēna*, v. 83, 6; n. pl. *etā*, x. 15, 14; m. pl. *etē* *these*, vii. 103, 9 [prn. root *e + tā* *this*].
- ēta-śa**, m. steed of the Sun, vii. 63, 2 [*ēta* *speeding*, from *i go*].
- etā-vant**, a. *such*, x. 90, 3 [prn. *etā* *this + s.f. vant*].
- e-na**, enc. prn. stem of 3. prs. *he, she*, it: acc. *enam* *him*, ii. 12, 5; iii. 59, 3; vii. 103, 2; x. 14, 11; 34, 4; 168, 2; acc. pl. *enān* *them*, vii. 103, 3; gen. du. *enos* of *them two*, vii. 103, 4 [prn. root *e*].
- ēn-as**, n., ii. 12, 10; vii. 71, 4; 86, 3.
- enā**, inst. *by it*, x. 14, 4; adv. *thither*, x. 14, 2 [inst. of prn. root *a*].
- e-bhis**, l. pl. *with them*, x. 34, 5 [prn. root *a*].
- e-bhyas**, D. pl. *to them*, x. 34, 8 [prn. root *a*].
- e-vā**, pcl. *thus, just*, i. 1, 3; ii. 12, 1; iv. 51, 9; vi. 54, 1, 2; x. 90, 2 [prn. root *e*; cp. 180].
- e-vā** (= *evā*), adv. *thus, just*, ii. 33, 15; iv. 50, 8 [prn. root *e*].
- e-śā**, dem. prn.: N. s. m. *eśāh* *this*, x. 168, 4; *he*, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. *eśā* *this*, x. 14, 2; *she*, x. 34, 2 [from prn. root *e + sa*].
- e-śām**, G. pl. m. of *them*, i. 85, 3; vii. 103, 5²; x. 34, 5, 8; 129, 5 [prn. root *a*].
- Ok-as**, n. *abode*, iv. 50, 8 [*wanted place: uc be wont*].
- ōj-as**, n. *might*, i. 85, 4, 10; 160, 5 [*uj* = *vaj*; cp. Lat. *augus-tus* 'mighty', 'august'].
- ōjā-yāmāna**, den. pr. pt. *Ā. showing one's strength*, ii. 12, 11 [*ōjas*].
- ōj-iyāms**, cpv. a. *mightier*, ii. 33, 10.
- ōga-dhī**, f. *plant*, v. 83, 1. 4. 5, 10; vii. 61, 3 [*āv(a)s-a* *nurture* (*av further*) + *dhi* *holding*, from *dhā* *hold*].
- Kā**, inter. prn. *who?* i. 35, 7; x. 129, 6; 135, 5³; G. *kāśya*, x. 129, 1; du. *kāu*, x. 90, 11²; with *cid*: l. *kēna* *cid* *by any*, x. 15, 6; pl. N. *kē* *cid* *some*, viii. 103, 8.
- ka-kūbh**, f. *peak*, i. 35, 8.
- ka-tamā**, inter. prn. *which (of many)?* i. 35, 7; iv. 51, 6; with *canā* *any*, x. 163, 3 [Lat. *quo-tumus*].

- kati-dhā**, adv. *into how many parts?* x. 90, 11 [*kā-ti* *how many?* Lat. *quot*].
- ka-dā**, inter. adv. *when?* vii. 86, 2; with *canā*, *ever*, vi. 54, 9 [*kā* *who?*].
- kānikradat**, int. pr. pt. *bellowing*, iv. 50, 5; v. 83, 1, 9 [*krand* *roar*].
- kān-iyāms**, cpv. *younger*, vii. 86, 6 [cp. *kan-yā*, f. *girl*; Gk. *καυός* 'new' for *καυός*].
- kam**, pcl., i. 154, 1 [*gladly*: cp. p. 225, 2].
- kār-tave**, dat. inf. of *kr* *do*, i. 85, 9.
- kālmalik-in**, a. *radiant*, ii. 33, 8.
- kav-i**, m. *sage*, v. 11, 3; vii. 86, 3; x. 129, 4 [*Av. kavi* 'king'].
- kavi-kratu**, a. (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.
- kavi-tara**, cpv. a. *wiser*, vii. 86, 7.
- kavi-śastā**, pp. (Tp.) *recited by the sages*, x. 14, 4.
- kav-yā**, a. *wise*, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3.
- kaśā**, f. *whip*, v. 83, 3.
- kām-a**, m. *desire*, i. 85, 11; x. 34, 6; 129, 4 [*kam* *desire*].
- kāś** *appear*, int. *cākaśiti*.
- abhi-** look upon, x. 135, 2.
- kitavā**, m. *gambler*, x. 34, 3. 6. 7. 10. 11. 13.
- kī-m**, inter. prn. *what?* vii. 86, 2, 4; viii. 48, 3²; x. 90, 11; 129, 1²; with *canā* *anything*, x. 129, 2 [Lat. *qui-s, qui-d*].
- kīla**, adv. *emphasizing preceding word, indeed*, ii. 12, 15 [180].
- kīr-i**, m. *singer*, ii. 12, 6 [2. *kr* *commemorate*].
- ku-carā**, a. *wandering at will*, i. 154, 2 [*ku*, inter. prn. root *where?* = *anywhere* + *carā* from *car* *fare*].
- ku-tās**, inter. adv. *whence?* x. 129, 6²; 168, 3 [prn. root *where?*].
- ku-mārā**, m. *boy*, x. 135, 3. 4. 5; = *son*, ii. 33, 12.
- kumārā-deśṇa**, a. (Bv.) *presenting gifts like boys*, x. 34, 7 [*deśṇā*, n. *gift* from *dā* *give*].
- kul-yā**, f. *stream*, v. 83, 8.
- kuv-id**, inter. pcl. *whether?* ii. 35, 1, 2; iv. 51, 4 [*ku + id*: cp. p. 226].
- kū-ha**, inter. adv. *where?* ii. 12, 5; x. 129, 1 [*ku + sf. ha* = *dhā*: cp. p. 212].
- kr** *make*, V. *krnōti*, *krnutē*, iv. 50, 9; v. 83, 3; = *hold*, x. 34, 12; = *raise*

(voice), 8; pr. sb. 3. s. kṛṇvat, viii. 43, 3; 3. pl. kṛṇvān, iv. 51, 1; vii. 68, 4; 2. pl. A. kṛṇūdhvam, x. 34, 14; ipv. kṛṇuḥi, x. 135, 3; pf. cakr-mā, vii. 86, 5; x. 15, 4; cakrūr, vii. 68, 5; A. cakrē, x. 90, 8; cakrāte, viii. 29, 9; cakrīrē, i. 85, 1. 2. 7. 10; ft. kariṣyāsi, i. 1, 6; root ao. ākar, ii. 12, 4; iii. 59, 9; v. 83, 10; ākran, x. 14, 9; 3. pl. A. ākrata, vii. 103, 8; x. 34, 5; sb. kāratī, ii. 35, 1; kāra-ma, x. 15, 6; ao. ps. ākāri, vii. 61, 7 [cp. Gk. *κράβω* 'accomplish', Lat. *creo* 'create'].

ups ā- drive up for: rt. ao. ākaram, x. 127, 8.

āvis- make manifest, v. 83, 3.

nīs- turn out: rt. ao. askṛta, x. 127, 3.

kṛṇv-ānt, pr. pt. making = offering, vii. 108, 8; x. 168, 1 [kṛ make].

kṛ-tā, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12. 15; 135, 6; n. lucky throw, x. 34, 6 [Av. *kereta*, Old Persian *karta* 'made'].

kṛtā, f. breast(?), ii. 35, 5.

kṛ-tvī, gd. having made, x. 15, 12.

kṛs-ā, a. poor, ii. 12, 6 [kṛs grow lean].

kṛsāna, n. pearl, i. 35, 4.

kṛs drau, I. P. kāṛṣati, v. 83, 7; VI. P. kṛsā-ti till, x. 34, 13.

kṛs-i, f. field, x. 34, 13 [kṛs till].

kṛs-tī, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: kṛs till].

kṛs-nā, a. black, i. 85, 2. 4. 9; x. 127, 7; f. f. vii. 71, 1.

kṛp be fit, I. kālpati, cs. kalpāyati, -te arrange, x. 15, 14.

vi- dispose, x. 90, 11, 14.

ket-ū, m. banner, v. 11, 2. 3; vii. 63, 2 [cit appear; Go. *haidus* 'manner'].

kēvaṭa, m. pit, vi. 54, 7.

kōśa, m. bucket, v. 83, 8; well (of a car), vi. 54, 3.

kṛ-ā-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kṛ do].

kṛand bellow, I. P. krāndati.

abhi- bellow towards, v. 83, 7.

krānd-as, n. battle array, ii. 12, 8 [battle cry: kṛand shout].

kram stride, I. P. krāmāti, A. krām-ate.

vi- stride out, pf. cakrame, viii. 29, 7.

abhi vi- spread asunder, develop into: ipf. ākrāmat, x. 90, 4.

kṛiḍ play, I. krīḍa, x. 34, 3

kṛudh be angry, IV. P. krūdhyati; red. ao. inj. cukṛudhāma, ii. 33, 4.

kvā, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 8; with avid who knows where, x. 34, 10 [pronounced kūā].

kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].

kṣam forbear, I. A. kṣamate.

abhi- be merciful to (acc.), ii. 33, 1. 7.

kṣi dwell, II. P. kṣēti, iv. 50, 8.

ādhi- dwell in (lc.), i. 154, 2.

kṣiy-ānt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].

kṣē-ma, m. possession, viii. 86, 8 [kṣi: kṣāyati possess].

Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].

khālu, adv. indeed, x. 34, 14 [p. 237].

khā-tā, pp. dug, iv. 50, 8 [khan dig].

khyā see: no present; a ao. ākhyat.

abhi- perceive, vii. 86, 2.

vi- survey, i. 35, 5. 7. 8; x. 127, 1.

Gaṇ-ā, m. throng, iv. 50, 5; x. 34, 12.

gabh-irā, a. profound, x. 129, 1 [gabh = gāh plunge].

gabhirā-vepas, a. (Bv.) of deep inspiration, i. 35, 7.

gam go, I. gāchati, -te to (acc.), i. 1, 4; x. 14, 13; root ao. 3. pl. āgman, vii. 71, 6; 1. pl. āganma, viii. 48, 3.

11 [Gk. *βαίω*, Lat. *venio*, Eng. *come*].

ā- come, i. 1, 5; 85, 11; root ao. ipv. gahī, vi. 54, 7; x. 14, 5; 2. pl. gātā, x. 15, 4; 3. gāmantu, x. 15, 5². 11; go to (acc.), x. 168, 2.

sām- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.

gām-a-dhyai, dat. inf. (of gam) to go, i. 154, 6.

garta-sād, a. (Tp.) sitting on a car-seat, ii. 33, 11.

gārbh-a, m. germ, ii. 33, 13; v. 83, 1. 7; x. 168, 4 [gṛbh receive].

gāv-y-ūti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].

gāh-ana, a. unfathomable, x. 129, 1 [gāh plunge].

gā go, III. P. jīgāti.

abhi- approach, vii. 71, 4.

ā- come: rt. ao. agāt, i. 35, 8.

pāri- go by (acc.): root ao. inj. gāt, ii. 33, 14.

prá-go forward, ipv. jigāta, i. 85, 6; enter, root ao., viii. 48, 2.
 gā-tú, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].
 gātre-gātre, loc. itv. cd., in every limb, viii. 48, 2 [gā go].
 gāya-trī, f. a metre, x. 14, 16 [song: gā sing].
 gir, f. song, ii. 85, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 185, 7 [gr sing].
 giri-ksi-t, a. mountain-dwelling, i. 154, 3 [ksi dwell].
 giri-sthā, a. mountain-haunting, i. 154, 2 [sthā stand].
 gup guard: pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-ya].
 gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from guh-ā, inst. of gūh concealment, w. adverbial shift of accent].
 gūh-ya, gdv. to be hidden, vii. 103, 8 [guh hide].
 gūh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].
 gūhā, pp. hidden, x. 129, 8 [guh hide].
 1. gr sing, IX. grñāti, grñitē, ii. 83, 8. 12.
 abhi- greet favourably, x. 15, 6.
 2. gr weaken: red. ao. 2. du. ipv. jigrtam, iv. 50, 11.
 grn-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
 grn-ānā, pr. pt. ā. singing, praising, i. 35, 10; 160, 5 [gr sing].
 grt-sa, a. experienced, vii. 86, 7.
 grdh be greedy, IV. P. grdhyati; a ao. āgrdhat, x. 34, 4.
 grbh-āyā, den. P. grasp.
 ūd- hold up, cease, v. 83, 10.
 grh-ā, m. house, pl., vi. 54, 2 [grah receive, contain].
 grhē-grhe, loc. itv. cd., in every house, v. 11, 4.
 gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2, 10 [Av. N. gau-s, Gk. βοῦ-s, Lat. bo-s (bo-), OI. bō, Eng. cow].
 Gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
 go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gō cow + pā protect].

gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
 gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 3.
 gō-māyu, a. (Bv.) loving like a cow, vii. 103, 6, 10 [māyū, m. loving].
 grabh seize, IX. grbhñāti, grbhñitē, vii. 103, 4.
 ānu- greet, vii. 103, 4.
 grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
 grām-yā, a. belonging to the village, x. 90, 8 [grāma].
 grīṣmā, m. summer, x. 90, 6.
 Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. gar-ma, Lat. formu-s, Gk. θερμός warm, Eng. warm].
 gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sad sit].
 gharin-in, a. heated, vii. 103, 8.
 ghas eat: root ao. 3. pl. āksan, x. 15, 12 [= ā-gh(a)s-an].
 ghā, enc. emphasizing pcl., iv. 51, 7 [180].
 ghñ-ni, f. heat, ii. 83, 8 [ghñ = hr be hot].
 ghr-tā, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 83, 11, 14; v. 11, 3; 83, 8 [ghñ be hot].
 ghrta-nirñj, a. (Bv.) having a garment of ghee, ii. 85, 4 [nir-nj, f. splendour from nis out + nj wash].
 ghrta-pratika, a. (Bv.) butter-faced, v. 11, 1 [pratika, n. front from pratyāñe turned towards].
 ghrta-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
 ghñs-vi, a. impetuous, i. 85, 1 [ghñs = hr be excited].
 gho-rā, a. terrible; n. magic power, v. 34, 14.
 ghōṣ-a, m. sound, x. 168, 1, 4 [ghuṣ make a noise].
 Ca, enc. pcl. and, i. 160, 2, 3; ii. 83, 13; 35, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14; 84, 11; 90, 2, 3, 7, 8, 10; ī, viii. 48, 2; x. 34, 5; ca-ca, i. 85, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 13; 90, 13 [Av. ca, Lat. que and; cp. 180].
 cakr-ā, n. wheel, vi. 54, 3; vii. 63, 2 [Gk. κύκλος, Anglo-Saxon hweowol].
 caks, see II. cāṣṭe [reduplicated form of kas = kās shine: = ca-k(a)s].

abhi-*regard*, iii. 59, 1; vii. 61, 1.
 prá-, cs. cākṣáya *illumine*, viii. 48, 6.
 ví-*reveal*, x. 34, 13.
 cākṣ-u, n. *eye*, x. 90, 18 [cākṣ *see*].
 cākṣ-us, n. *eye*, vii. 61, 1; 63, 1 [cākṣ *see*].
 cat *hide* (intr.), I. P. cātati; cs. cātáya
drive away, ii. 38, 2.
 catur-aksá, a. (Bv.) *four-eyed*, x. 14, 10.
 11 [aksá = áksi *eye*].
 catuṣ-pād, a. (Bv.) *four-footed*, iv. 51,
 5 [catúr *four*, Lat. *quattuor*, Go.
fiduor].
 catvārimśá, ord., f. f. *fortieth*, ii. 12, 11.
 ca-ná, pol. *and not*, vii. 86, 6.
 eandrá-mās, m. *moon*, x. 90, 18 [K. cd.
bright (candrā) *moon* (mās)].
 ear *fare*, I. cārati, -te, iv. 51, 6, 9; viii.
 29, 8; x. 14, 12; 168, 4.
 abhi-*beritch*, x. 34, 14.
 ā-*approach*, iv. 51, 8.
 prá-*go forward, enter*, viii. 48, 6.
 abhi sám-*come together*, viii. 48, 1.
 cará-tha, n. *motion, activity*, iv. 51, 5
 [car *fare*].
 cár-ant, pr. pt. *wandering*, x. 34, 10;
faring, x. 135, 2.
 car-í-tra, n. *leg*, viii. 48, 5 [car *move*].
 cár-man, n. *skin, hide*, i. 85, 5; vii.
 63, 1.
 carsanī-dhf-t, a. (Tp.) *supporting the folk*,
 iii. 59, 6 [carsanī, a. *active*, f. *folk*
 + dhf-t *supporting*].
 cá-ru, a. *dear*, ii. 35, 11 [can *gladden*; Lat.
 cá-ru-s 'dear'].
 ci-kit-vāms, red. pf. *wise*, vii. 86, 3
 [cit *think*].
 cit *perceive*, I. cētati, -te; pf. cikéta, i.
 35, 7; sb. ciketat, i. 35, 6; cs. citáya
stimulate, iv. 51, 8; cetáya *cause to*
think, vii. 86, 7.
 ā-*observe*: pf. cikéta, vii. 61, 1.
 cit-rá, a. *brilliant*, iv. 51, 2; n. *marvel*,
 vii. 61, 5.
 citrá-bhānu, a. (Bv.) *of brilliant splendour*,
 i. 35, 4; 85, 11.
 citrá-śravas, a. (Bv.) *having brilliant*
fame; spv. -tama *of most brilliant fame*,
 i. 1, 5; *bringing most brilliant fame*, iii.
 59, 6.
 cid, enc. pol. *just, even*, i. 85, 4, 10; ii.
 12, 8, 13, 15; 33, 12; vii. 86, 1; 8, 8;
 x. 34, 8; 127, 5 [Lat. *quid*].
 cekit-āna, int. pr. pt. *famous*, ii. 33, 15
 [cit *perceive*].

cod-i-tf, m. *furtherer*, ii. 12, 6 [cud
impel].
 cyáv-āna, a. *unstable*, ii. 12, 4 [cyu *move*].
 cyáv-āna, m. *name of a seer*, vii. 71, 5
 [pr. pt. of cyu *move*].
 cyu *waver, fall*, I. cyávate.
 prá-, cs. cyáváya *overthrow*, i. 85, 4.
 Chand *seem*, II. P. chāntti; pf. ca-
 chānda, vii. 63, 3; *seem good, please*,
 3. s. s. ao. áchān, x. 34, 1.
 chānd-as, n. *metre*, x. 14, 16; 90, 9.
 chāyá, f. *shade*, ii. 33, 6 [Gk. *σνῆ*].
 Jágat, n. *world*, i. 35, 1 [pr. pt. of gā go].
 jágm-i, a. *nimble, speeding*, i. 85, 8 [from
 red. stem jag(a)m of gam go].
 jajñ-āná, pf. pt. Á. *having been born*, x.
 14, 2 [jan *generate*].
 jan *generate, create*, I. jānati; pf. jajāna,
 i. 160, 4; ii. 12, 3, 7; 35, 2; jajñiré
were born, x. 90, 92, 10; is. ao. ájani-
 śta *has been born*, iii. 59, 4; v. 11, 1;
 red. ao. ájjanas *has caused to grow*, v.
 88, 10; cs. janáya *generate*, ii. 35, 13;
 x. 135, 5 [Old Lat. *gen-ō* 'generate';
 Gk. ao. é-*γεν-ō-ων*].
 prá-*be prolific*, IV. Á. jāya, ii. 33, 1;
 85, 8.
 ján-a, m. *mankind*, ii. 35, 15; iii. 59, 9;
 iv. 51, 1; v. 11, 1; pl. *men, people*, i.
 35, 5; ii. 12, 1-14; iii. 59, 1, 8; iv.
 51, 11; vii. 49, 3; 61, 5; 63, 2, 4; x.
 14, 1 [jan *generate*; cp. Lat. *gen-us*,
 Gk. *γεν-ος*, Eng. *kin*].
 janáy-ant, cs. pr. pt. *generating*, i. 85, 2.
 ján-i, f. *woman*, i. 85, 1.
 ján-i-man, n. *birth*, ii. 35, 6.
 jan-ús, n. *generation*, vii. 86, 1 [jan
generate].
 jáy-ant, pr. pt. *conquering*; m. *victor*, x.
 34, 7 [ji *conquer*].
 jár-ant, pr. pt. *aging, old*, x. 34, 3 [j̄
waste away; Gk. *γῆρ-ovr-* 'old man'].
 jar-ás, m. *old age*, vii. 71, 5 [j̄ *waste*
away; cp. Gk. *γῆρας* 'old age'].
 jar-i-tf, m. *singer*, ii. 33, 11 [j̄ *sing*].
 jálāga, a. *cooling*, ii. 33, 7.
 jálāga-bheṣaja, a. (Bv.) *having cooling*
remedies, viii. 29, 5 [bheṣajá, n.
remedy].
 jālp-i, f. *idle talk, chatter*, viii. 48, 14
 [jālp *chatter*].
 jas *be exhausted*, I. jása; pf. ipv. jajaśám
weaken, iv. 50, 11.

jā be born, IV. Ā. jāyate is born, v. 11, 3; 88, 4; x. 90, 5; jāyase art born, v. 11, 6; ipf. ājāyata was born, x. 90, 9. 12. 13³; 129, 3; 135, 6; ājāyanta, x. 90, 10.

jāgr-vi, a. watchful, v. 11, 1; stimulating, x. 34, 1 [from red. stem of 2. gr wake].

jā-tā, pp. born, ii. 12, 1; x. 90, 5. 7; 168, 3; = finite vb., were born, x. 90, 10. 13; n. what is born, ii. 88, 3 [jā be born].

jātā-vedas, a. (Bv.) having a knowledge of beings, x. 15, 12. 18 [véd-as, n. knowledge from vid know].

jān-u, n. knee, x. 15, 6 [Gk. γόνυ, Lat. genu, Go. kniu, Eng. knee].

jāya-māna, pr. pt. being born, iv. 50, 4 [jā be born].

jā-yā, f. wife, x. 84, 2. 4. 10. 11. 18 [jā be born].

jār-in-i, f. courtesan, x. 84, 5 [having paramours: jārā].

Jāhu-ā, m. name of a protégé of the Āsvins, vii. 71, 5.

ji conquer, I. jāyati; ft. jesyāmi, x. 84, 6; ps. jīyate, iii. 59, 2 [when accented this form appears in the RV. as jīyate, i. e. it is then pr. Ā. of jyā overpower].

vi- conquer, ii. 12, 9.

sām- win, iv. 50, 9.

jigī-vāms, red. pf. pt. having conquered, ii. 12, 4; x. 127, 8 [ji conquer].

jihmā, a. transverse = athwart, i. 85, 11; prone, ii. 35, 9.

jirā-dānu, a. (Bv.) having quickening gifts, v. 88, 1.

jiv-ā, n. living world, iv. 51, 5 [Lat. viu-o-s].

jivās-e, dat. inf. to live, viii. 48, 4; with prā to live on, x. 14, 14.

jus enjoy, VI. juśā, vii. 71, 6; 86, 2; x. 15, 4. 18; pf. sb. jūjusa, vii. 61, 6; is ao. sb. jōgisat, ii. 85, 1 [cp. Gk. γέωω, Lat. gus-tus, Go. ktusan, Eng. choose].

jus-ānā, pr. pt. Ā. enjoying, viii. 48, 2.

jūs-ta, pp. (with shifted accent) acceptable, iii. 59, 5 [jus enjoy].

jū, IX. P. junāti speed, vii. 86, 7.

jr, I. Ā. jāra awake, be active, iv. 51, 8.

jēha-māna, pr. pt. Ā. gasping, x. 15, 9 [jeh gasp].

jñā know, IX. jānāti, x. 84, 4 [cp. Gk. ἴσθαι, Lat. co-gno-sco, Eng. know].

vi-, ps. jīyāte be distinguished, iv. 51, 6.

jmā, f. earth, gen. jmās, iv. 50, 1.

jyā-yāms, cpv. more, x. 90, 3; elder, vii. 86, 6 [jyā overpower; Gk. βία 'force'].

jyē-ṣṭha, spv. highest, ii. 35, 9; chief, vii. 86, 4 [spv. of jyā].

jyót-is, n. light, iv. 50, 4; 51, 1; viii. 48, 3; x. 127, 2 [jyut = dyut shine].

Tā, dem. prn., that; he, she, it; n. tāḍ that, i. 1, 6; 35, 6; 154, 2. 5. 6; ii. 35, 11. 15; iv. 51, 10. 11; vii. 86, 2. 3. 4; 108, 5. 7; x. 84, 12. 18; 90, 12; 129, 2. 3. 4; 135, 5; m. A. tām him, ii. 33, 13; 35, 3. 4; iv. 50, 1. 9; vi. 54, 4; that, x. 90, 7; 135, 4; I. tāna with it, viii. 29, 4. 10; with him, x. 90, 7; I. f. tāyā with that, i. 85, 11; D. tāsmāi to him, iii. 59, 5; iv. 50, 8²; x. 84, 12; for him, x. 135, 2; to that, viii. 48, 12. 18 (= as such); x. 168, 4; for that, viii. 48, 10; ab. tāsmād from him, x. 90, 5. 8. 9³. 10³; than that, x. 129, 2; G. tāsyā of him, ii. 85, 9; iii. 59, 4; of that, viii. 48, 8; x. 15, 7; du. m. tāu these two, x. 14, 12; f. té these two, i. 160, 1. 5; D. tābhyām to those two, x. 14, 11; pl. N. m. té they, i. 85, 2. 7. 10; viii. 48, 5; x. 15, 3. 5³. 12. 18; those, x. 15, 1; 90, 16; = as such, x. 15, 4. 7; f. tās they, iv. 51, 8; those, iv. 51, 7². 9; vii. 49, 1. 2. 3. 4; n. tā those, i. 154, 6; ii. 33, 13; x. 14, 16; tāni those, i. 85, 12; x. 90, 16; A. tān those = that, x. 90, 8; I. tébhis with them, i. 85, 11; x. 15, 8. 14; f. tébhis with them, x. 168, 2; G. téśām of them, x. 14, 6; L. tāsū in them, ii. 33, 13.

tams shake.

abhi- attack: pf. tatasré, iv. 50, 2.

tatan-vāms, pf. pt. having spread, vii. 61, 1 [tan stretch].

tā-tas, adv. thence, x. 90, 4; so, x. 135, 6 [prn. root tā].

tā-tra, adv. there, x. 34, 13 [prn. root tā].

tā-thā, adv. thus, x. 90, 14 [prn. root tā].

ta-dānīm, adv. then, x. 129, 1 [prn. root tā].

tan extend = perform, VIII. tanōti; ipf. śtanvata, x. 90, 6 [cp. Gk. τένειν 'stretch', Lat. tendo 'stretch'].

abhi- extend over: red. pf. sb., i. 160, 5.

áva- slacken (Ā.), ii. 33, 14.
 ā- extend to (acc.), i. 35, 7.
 ānu ā- extend over, viii. 48, 13.
 tán-aya, n. descendant, ii. 33, 14 [tan extend].
 tan-ū, f. body, i. 85, 3; ii. 35, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 34, 6; self, vii. 86, 2. 5 (pl.) [tan stretch: cp. Lat. *ten-u-i-s*, Gk. *tan-v*, Eng. *thin*].
 tanv-āna, pr. pt. *Ā. performing*, x. 90, 15 [tan extend].
 tap burn, i. tāpa; pf. tatāpa = it pains, x. 34, 11; ps. *tapyāte*, is distressed, x. 34, 10 [cp. Lat. *tep-ere* 'be warm'].
 tāp-ana, a. burning, x. 34, 7 [tap burn].
 tāp-as, n. heat, x. 129, 8 [Lat. *tep-or*].
 tap-tā, pp. heated, vii. 103, 9 [tap burn].
 tām-as, n. darkness, iv. 50, 4; 51, 1. 2. 3; vii. 63, 1; 71, 5; 127, 2. 3. 7; 129, 3² [tam faint].
 tāmiś-ic-i, f. power of darkness, viii. 48, 11 [tamis = tāmas + ic = i-āñ].
 tar-āni, a. speeding onward, vii. 63, 4 [tā cross].
 tā-rhi, adv. then, x. 129, 2 [prn. root tā].
 tāva, gen. (of tvām) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. *tava*, Lith. *tarē*].
 tav-ās, a. mighty, ii. 33, 8; v. 83, 1 [tu be strong].
 tavās-tama, spv. mightiest, ii. 33, 3.
 tāv-is-i, f. might, i. 35, 4 [tāvis = tāv-as, n. might].
 tāskara, m. thief, viii. 29, 6.
 tasthi-vāms, pf. pt. act. having stood, ii. 35, 14 [suhā stand].
 tāpay-iṣṭū, a. causing to burn, x. 34, 7 [from cs. of tap burn].
 tāy-ū, m. thief, vii. 86, 5 [= stāyū; cp. ste-nā thief].
 tig-mā, a. sharp, viii. 29, 5 [tij be sharp].
 tiraśc-ina, a. across, x. 129, 5 [tirās].
 tir-ās, prp. across, vii. 61, 7 [tā cross; Av. *tarō*; cp. Lat. *trans* = 'crossing', N. pr. pt.].
 tisf, nm. f. of tri three, N. tisrās, i. 85, 6; ii. 35, 5.
 tū, pol. indeed, vii. 86, 1 [prn. root tu in tu-ām].
 tuch-yā, n. void, x. 129, 3.
 tūbhya, D. (of tvām) to thee, v. 11, 5 [cp. Lat. *tibi*].
 tūbhyam, D. (of tvām) for thee, iv. 50,

8; v. 11, 5; (angry) with thee, vii. 86, 8; = by thee, vii. 86, 8.
 tur-ā, a. eager, vii. 86, 4 [tur = tvar speed].
 tuvi-jātā, pp. high-born, iv. 50, 4 [tuvi from tu be strong].
 tūvis-man, a. mighty, ii. 12, 12 [tuv-is, n. might from tu be strong].
 ttp be pleased, IV. P. trpnoti; cs. tarpāya satisfy, i. 85, 11 [cp. Gk. *tréno*].
 trs thirst, IV. trsya; pf. tātrṣūr, x. 15, 9 [cp. Gk. *trépoimai* 'become dry', Lat. *terreo* 'scorch', Eng. *thirst*].
 trs-nāj, a. thirsty, i. 85, 11.
 trṣyā-vant, a. thirsty, vii. 103, 3 [trṣyā thirst].
 tṛ cross, VI. tirā.
 prā- extend, increase (family), vii. 61, 4; prolong (life), 103, 10; is ao., viii. 48, 4. 7. 11.
 vī- run counter to (acc.), x. 34, 6.
 te, enc. dat. (of tvām), to thee, ii. 33, 1; iii. 59, 2; viii. 48, 13; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 35, 11; ii. 12, 15; 33, 7. 11; v. 11, 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. *tōi*, Gk. *roī*].
 tok-ā, m. offspring, children, ii. 33, 14; vii. 63, 6.
 tmān, self, vii. 63, 6 [cp. ātmān].
 tyā, dem. prn., n. tyād that, iv. 51, 1; pl. tyā those, viii. 48, 11.
 tras tremble, I. trasa [Gk. *tréno*, Lat. *terreo* 'frighten'].
 nis- speed away, viii. 48, 11.
 trā protect, IV. *Ā. trāyate*; s ao. op., vii. 71, 2.
 trā-tr, a. protecting, viii. 48, 14 [trā protect].
 tri, nm. three, i. 85, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. *tri*, Lat. *tri*, OI. *tri*, Eng. *three*].
 tri-kadruka, m. pl. three Soma vats, x. 14, 16 [kadru, f. Soma vessel].
 tri-dhātu, a. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.
 tri-pancāśā, a. consisting of three fifties, x. 34, 8.
 tri-pād, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 3.
 tri-vandhurā, a. three-seated, vii. 71, 4.
 tri-śadhaśthā, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [śadhā-stha, n. gathering-place].

tri-ṣṭūbh, f. name of a metre, x. 14, 16.
tri-s, adv. *thrice*, x. 90, 11 [Gk. *trís*].
tre-dhā, adv. *in three ways*, i. 154, 1.
tvāks-iyāms, opv. *most vigorous*, ii. 33, 6.
tvāc, ab. (of tvām) *than thee*, ii. 33, 10.
tvām, prs. prn. *thou*, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 13. 15³; x. 15, 12². 13.

Tvās-tr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvaks = *taks fashion*].

tvā, enc. A. (of tvām) *thee*, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.
tvā-datta, pp. (Tp. cd.) *given by thee*, ii. 33, 2.

tvām, prs. prn. A. (of tvām) *thee*, v. 11, 5. 6².

tves-ā, a. *terrible*, ii. 33, 8. 14 [tvis *be agitated*].

tvesā-sandrs, a. (Bv.) *of terrible aspect*, i. 85, 8.

tvōta, pp. (Tp.) *aided by thee*, iii. 59, 2 [tvā inst. + ūta, pp. of av *favour*].

Dāks-a, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [daks *be able*].

dāks-ina, a. *right*, vi. 54, 10 [cp. Gk. *δεξιός*, Lat. *dexter*].

dakṣina-tās, adv. *to the south*, x. 15, 6.

dād-at, pr. pt. *giving*, vii. 103, 10 [dā *give*].

dādhat, pr. pt. *bestowing*, i. 85, 8; with ā (following), x. 34, 6 [dhā *put*].

dādā-āna, pr. pt. A. *committing, assuming*, i. 85, 4; ii. 12, 10; = *going*, x. 15, 10 [dhā *put*].

dām-a, m. *house*, i. 1, 8; ii. 35, 7 [Gk. *δαμο*-s, Lat. *domu*-s].

dāsa, nm. *ten*, x. 34, 12 [Gk. *δέκα*, Lat. *decem*, Eng. *ten*].

dasāṅgulā, length of ten fingers, x. 90, 1 [dāsa + āṅgūli *finger*].

Dāsa-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = *go*].

dās-yu, m. *non-Aryan*, ii. 12, 10 [das *lay waste*].

dah burn, I. dāha.

nīs- burn up, x. 34, 9.

1. dā *give*, III. dādāti, ii. 35, 10; x. 14, 9; ao. *ádāt*, vii. 103, 10²; ipv. 3. du. dātām, x. 14, 12; s ao. op. *diṣya*, ii. 33, 5 [cp. Gk. *δίδωμι*, Lat. *dā-re*].

ānu- *forgive*, ii. 12, 10.

ā- take, ii. 12, 4.

pārā- abandon: ao. inj., viii. 48, 8.

pāri- *give over to*: ipv. *dehi*, x. 14, 11.

prā- *present*: root ao. *ádās*, x. 15, 12.

2. dā *divide*, IV. *dāya*; *wield*, ii. 33, 10. dādrhānā, pf. pt. A. *steadfast*, i. 85, 10 [drh *make firm*].

dā-tē, m. *giver*, ii. 33, 12.

Dānu, m. *son of Dānu*, a demon, ii. 12, 11.

dā-man, n. *rope*, viii. 86, 5 [3. dā *bind*].

dās-vāms, pf. pt. *worshipping*, m. *worshipper*, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās *honour*].

dās-a, a. *non-Aryan*, ii. 12, 4 [dās *be hostile*].

dās-ā, m. *slave*, vii. 86, 7.

didṛk-ṣu, adv. *with a desire to see* = *find out*, vii. 86, 8 [from ds. of drā *see*].

div, m. *sky*, A. *divam*, iii. 59, 7; G. *divas*, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. *divi*, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 8 [Gk. *Δίφα*, *Δίφος*, *Δίφ*].

div *play*, IV. *divya*, x. 34, 13.

div-ā, adv. *by day*, vii. 71, 1. 2 [w. shift of accent for div-ā].

divi-sprā, a. *touching the sky*, v. 11, 1; x. 168, 1 [divi L. of div + sprā *touch*].

divé-dive, lc. itv. cd. *every day*, i. 1, 3. 7 [L. of divā *day*].

div-yā, a. *coming from heaven, divine*, vii. 49, 1; 103, 2; x. 34, 9 [div *heaven*].

diś, f. *quarter (of the sky)*, i. 85, 11; x. 90, 14 [diś *point*].

1. di *fly*, IV. *dīya*.

pāri- *fly around*, ii. 35, 14; v. 88, 7.

2. di *shine*: pf. *didāya*, ii. 33, 4.

diḍi-vāms, pf. pt. *shining*, ii. 35, 3. 14 [di *shine*].

diḍivi, a. *shining*, i. 1, 8 [di *shine*].

diḍhy-āna, pr. pt. A. *pondering*, iv. 50, 1 [dhi *think*].

dip *shine*, IV. A. *dīpya*.

sām- *inflame*: red. ao. inj. *didīpas*, viii. 48, 6 [cp. di *shine*].

diṣy-ant, pr. pt. *flying*, vii. 63, 5 [di *fly*].

dirghā, a. *long*, i. 154, 3; x. 14, 14 [Gk. *δολερός*].

dirgha-śrū-t, a. *heard afar*, vii. 61, 2 [śru *hear* + t].

du go: iṣ ao. sb. *davisāni*, x. 34, 5.

dudhrā, a. *fierce*, ii. 12, 15.

dur-i-tā, (pp.) n. *spring ill, hardship*, i. 85, 3 [dus *ill* + t, p. of i go].

dur-gā, n. *hardship*, vii. 61, 7 [dus + ga = gam go].
dur-mati, f. *ill-will*, ii. 33, 14 [dus ill + mati thought].
duvas-ya, den. *present with* (inst.), x. 14, 1 [dūvas, n. *gift*].
dus-kṛt, m. *evil-doer*, v. 83, 2. 9 [dus + kṛ do + t].
dū-stuti, f. *ill praise*, ii. 33, 4 [dus ill + stuti praise].
dūh milk, II. P. dōgdhi; s ao. duk-sata, with two acc., i. 160, 3.
dūh-i-tf, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάτηρ, Go. *dauhlar*].
dū-dābha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dābha deception].
dū-tā, m. *messenger*, v. 11, 4; 83, 3; x. 14, 12.
dūrād, ab. adv. *from far*, iii. 59, 2; v. 83, 3 [dū-rā, a. *far*].
dūrē-artha, a. (Bv.) *whose goal is distant*, vii. 68, 4.
dr pierce, int. dardarsi, ii. 12, 15.
dṛ-ti, m. *water-skin*, v. 83, 7; vii. 103, 2 [dr split; cp. Gk. δῆρα, Eng. *tear*].
drś see: pf. dādrśe is seen, vii. 61, 5.
drśāye, dat. inf. to see, x. 14, 12.
drś-tvāya, gd. *having seen*, x. 34, 11.
dr̥h make firm, I. P. dṛ̥hma; ipf. ādṛ̥m-hat, ii. 12, 2.
dev-ā, m. *god*, i. 1. 1. 2. 4. 5; 35, 1. 2. 3². 8. 10. 11; 160, 1. 4; ii. 12, 1²; 33, 15; 35, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 63, 1. 3; 86, 7²; viii. 29, 2. 3. 7; 48, 3. 9. 14; x. 14, 3². 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16²; 129, 6; 135, 1; 168, 2. 4² [celestial from div heaven].
deva-trā, adv. *among the gods*, x. 15, 9.
deva-mānā, n. *abode of the gods*, x. 135, 7.
deva-yū, a. *devoted to the gods*, i. 154, 5.
deva-vandā, a. *god-praising*, x. 15, 10 [vand greet].
devā-hiti, f. *divine order*, viii. 103, 9 [devā god + hi-ti, f. *impulse from hi impel*].
dev-i, f. *goddess*, i. 160, 1; ii. 35, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [f. of dev-ā god].
doṣā-vastr, m. (Tp.) *illuminer of gloom*, i. 1, 7 [doṣā evening + vas-tr from vas shine].
dāiv-ya, a. *divine*, i. 85, 5; viii. 48, 2;

coming from the gods, ii. 83, 7; n. *divinity*, ii. 35, 8 [from devā god].
Dyāvā-prthivī, du. (Dv.) *Heaven and Earth*, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 13; the parts of the ed. separated, ii. 12, 13.
dyu-māt, adv. *brilliantly*, v. 11, 1 [n. of dyu-mānt, a. *bright*].
dyu-mnā, n. *wealth*, iii. 59, 6.
dyō, m. *heaven*, N. dyāus, iv. 51, 11; x. 90, 14; acc. dyām, i. 35, 7. 9; 164, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyāvas, i. 35, 6 [Gk. Ζεύς, Zēu, Lat. *diem*].
dyōt-ana, a. *shining*, viii. 29, 2 [dyut shine].
drāv-ina, n. *wealth*, iv. 51, 7 [movable property, from dru run].
dru run, I. drāva.
āti-run past (acc.), x. 14, 10.
drug-dhā, n. *misdeed*, vii. 86, 5 [pp. of druḥ be hostile].
drūh, f. *malice*, ii. 35, 6; m. *avenger*, vii. 61, 5.
dvā, nm. *two*, i. 35, 6; viii. 29, 8. 9 [Gk. δύο, Lat. *duo*, Lith. *du*, Eng. *two*].
dvādaśā, a. *consisting of twelve*, m. *twelve-month*, vii. 103, 9.
dvār, f. *du. door*, iv. 51, 2 [cf. Gk. θύρα, Lat. *fores*, Eng. *door*; perhaps from dhvr close with loss of aspirate through influence of dvā two, as having two folds].
dvi-tā, (inst.) adv. (*doubly*) as well, vii. 86, 1 [dvi two].
dvi-pād, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δί-ποδ-, Lat. *bi-ped-*].
dvīs hate, II. dvēṣti, x. 84, 3.
dvēs-as, n. *hatred*, ii. 33, 2 [dvīs hate].
Dhān-a, n. *wealth, money*, iv. 50, 9; x. 34, 10. 12.
1. dhān-van, n. *waste land*, i. 85, 8; desert, v. 83, 10.
2. dhān-van, n. *bow*, ii. 33, 10.
dham blow, I. P. dhāmati, ps. dham-yāte, x. 135, 7.
vi- blow asunder, iv. 50, 4.
dhām-ant, pr. pt. *blowing*, i. 85, 10.
dhār-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [that which holds or is established: dhṛ hold].
1. dhā put, III. dādhati, v. 83, 1; supply with (inst.), ii. 35, 12; bestow, ipv. dhehi, x. 14, 11; dhātā, i. 85, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.

- 7; dadhātana, x. 15, 11; dhattām, iv. 51, 11; dadhantu, vii. 63, 6; *per-form*, ipf. dhatta, i. 85, 9; *bestow*, s. ao. sb. dhāsathas, i. 160, 5; *establish*, pf. dadhē, x. 129, 7; *ds. desires to bestow*, didhāsanti, ii. 35, 5; *support*, didhāsi, ii. 35, 12 [Gk. *τίθημι*].
 ādhi- *put on* (acc.): pf. dadhire, i. 85, 2; ao. ādhita, x. 127, 1.
 ā- *deposit*, root ao. sb. dhās, v. 88, 7.
 nī- *deposit*, root ao. dhātam, vii. 71, 5; ps. ao. ādhāyi, viii. 48, 10.
 pāri- *put around*, vi. 54, 10.
 prā- *put from* (ab.) into (lc.), vii. 61, 8.
 vi- *impose*: pf. dadhur, iv. 51, 6; *divide*, ipf. ādadhur, x. 90, 11.
 caṇas- *accept gladly*, ii. 35, 1.
 purās- *place at the head, appoint Purohita*: pf. dadhire, iv. 50, 1.
 2. dhā *suck*, IV. P. dhāya, ii. 33, 18; 85, 5.
 dhā-man, n. *power*, i. 85, 11; *ordinance*, vi. 61, 4; 68, 3 [dhā *put, establish*].
 dhārayāt-kavi, a. (gov.) *supporting the sage*, i. 160, 1 [dhārayāt, pr. pt. ca. of dhr *hold*].
 dhā-rā, f. *stream*, i. 85, 5; v. 88, 6 [dhāv *run*].
 dhisānā, f. *bowl*, i. 160, 1.
 dhī, f. *thought*, i. 1, 7; iv. 50, 11.
 dhī *think*, III. dīdhye.
 ā- *think to oneself*, ā- dīdhye, x. 34, 5.
 dhī-ra, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 8; *intelligent*, vii. 86, 1 [dhī *think*].
 dhunēti, a. (Bv.) *having a resounding gait*, iv. 50, 2 [dhuna + iti].
 dhūr, f. *pole* (of a car), vii. 63, 2; viii. 48, 2.
 dhū-mā, m. *smoke*, v. 11, 3 [dhū *agitate*; Gk. *θυμός*, Lat. *fumu-s*].
 dhūr-ti, f. *matice*, viii. 48, 3 [dhv *injure*].
 dhr *support, fix firmly*: pf. dādhāra, i. 154, 4; iii. 59, 1.
 dhrā-nū, n. adv. *forcibly*, x. 84, 14 [dhrā *be bold, dare*].
 dhe-nū, f. *cow*, i. 160, 8; ii. 35, 7 [yielding milk: dhe = dhā *suck*].
 dhrū-ti, f. *seduction*, vii. 86, 6 [dhrū = dhv *injure*].
 1. Nā, pol. as, *like*, i. 35, 6; 85, 1. 7. 8; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 68, 5; 86, 5; 7; 108, 2. 3. 7;

- viii. 48, 5. 6; x. 127, 4. 8; 168, 2 [180].
 2. nā, neg. pol. *not*, ii. 12, 5. 9. 10; 32, 9. 10. 15; 35, 6; iii. 59, 24; iv. 51, 6; vi. 54, 3; 4. 9; vii. 61, 5; 63, 8; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13; 34, 2-5. 12; 129, 14. 2. 7; 168, 3. 4 [180].
 nākt-am, acc. adv. *by night*, vii. 71, 1. 2; x. 34, 10 [stem nakt, cp. Lat. *nox* = *noct-s*].
 nā-ksatra, n. *star; day-star*, vii. 86, 1 [nā *night* + ksatra *dominion* = *ruling over night*].
 nad-f, f. *stream*, ii. 35, 8 [nad *roar*].
 nā-pāt, m. *son*, ii. 35, 1. 2. 3. 7. 10. 13; *grandson*, x. 15, 3 [Lat. *nepōt* = *nephew*].
 nāptṛ, m. (weak stem of nāpāt) *son*: gen. nāptur, ii. 35, 11; dat. nāptre, ii. 35, 14 [nā-pitr *having no father* = *nephew*, *grandson*].
 nābh-as, n. *sky*, v. 88, 3 [Gk. *νέφος*, OSl. *nebo*].
 nam *bend*, I. nāma; Ā: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 34, 8; int. nān-namiti *bend low*, v. 88, 5.
 prāti- *bend towards*: pf. nānāma, ii. 33, 12.
 nām-as, n. *homage*, i. 1, 7; ii. 33, 4. 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 88, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15, 2; 34, 8 [nam *bend*].
 namas-yā, den. *adore*, ii. 33, 8 [nāmas *homage*].
 namas-yā, a. *adorable*, iii. 59, 4.
 nār-ya, a. *manly*, i. 85, 9.
 nāv-a, a. *new*, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. *νέος*, Lat. *novu-s*, OSl. *novu*, Eng. *new*].
 Nāva-gv-a, m. *an ancient priest*, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gō].
 nāv-yas, cpv. a. *renewed*, v. 11, 1 [Lat. *nov-tor*].
 1. nāś *be lost*, IV. P. nāśya; ao. neśat, vi. 54, 7.
 2. nāś *reach*, I. nāśa.
 vi- *reach*, ii. 35, 6.
 nāś, f. *night*, vii. 71, 1.
 naś-tā, pp. *lost*, vi. 54, 10 [nāś *be lost*].
 naś, prs. prn., A. us, i. 1, 9; 85, 11; ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15c; x. 14, 14; 15, 1. 6; 34,

14; to us, x. 127, 4; D., i. 1, 9a; 85, 12; 160, 5; ii. 33, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6; vii. 86, 8; 103, 10; viii. 43, 8, 9, 12, 14, 15a; x. 14, 2; 15, 4; 34, 14; 127, 6; 135, 5; G. of us, ii. 33, 4, 13; v. 11, 4; 83, 6; vi. 54, 5; 86, 5; viii. 48, 4², 7, 9; x. 14, 2, 6, 7; 15, 8; 135, 1.

nah bind, IV. náhya.
sám- knit together: irr. pf. 2. pl. anāha, viii. 48, 5.

nā = ná not, x. 34, 8.

nāka, n. firmament, i. 85, 7; vii. 86, 1; x. 90, 16.

nāli, f. flute, x. 135, 7.

nāth-itā, pp. distressed, x. 34, 3 [nāth seek aid].

nādyā, m. son of streams, ii. 35, 1.

nādh-amāna, pr. pt. ā. seeking aid, suppliant, ii. 12, 6; 33, 6.

nānā, adv. separately, ii. 12, 8.

nābhi, f. navel, x. 90, 14.

nā-man, n. name, ii. 33, 8; 35, 11; vii. 103, 6 [Gk. ὄνομα, Lat. nomen, Go. namō, Eng. name].

nārī, f. woman, ii. 33, 5 [from nār man].

nāsatya, m. du. epithet of the Ásvins, vii. 71, 4 [nā + asatya not untrue].

ni-kṛt-van, a. deceitful, x. 34, 7 [ni down + kr do].

ni-citā, pp. known, ii. 12, 13 [ni + ci note].

ninyā, n. secret, vii. 61, 5.

ni-todā, a. piercing, x. 34, 7.

ni-drā, f. sleep, viii. 48, 14 [ni + drā sleep; cp. Gk. ὕπνος, Lat. dor-mio].

ni-dhi, m. treasure, viii. 29, 6; deposit, x. 15, 5 [ni down + dhi = dhā put].

ni-dhruvi, a. persevering, viii. 29, 3 [ni + dhruvi firm].

ni-pādā, m. valley, v. 83, 7 [ni down + pādā, m. foot].

ni-āyana, n. exit, x. 135, 6 [nis out + āy-ana going: i go].

ni-vāt, f. depth, x. 127, 2 [ni down].

ni-vésuni, a. causing to rest, i. 35, 1 [from cs. of ni + vis cause to turn in].

ni-satta, pp. with ā, having sat down in (ic.), x. 15, 2 [ni + sad sit down].

ni-sād-yā, gd. having sat down, ii. 35, 10; x. 15, 6; with ā, x. 14, 5.

ni-giṣe-ánt, pr. pt. pouring down, v. 83, 6 [sic sprinkle].

niškā, m. necklace, ii. 33, 10.

niṣ-kṛtā, n. appointed place, x. 34, 5 [pp. arranged: nis out + kr make].

ni lead, I. náya; 2. pl. ipv., x. 34, 4.

sám- conjoin with (inst.), vi. 54, 1.

níc-ā, adv. down, x. 34, 9 [inst. of nyāñc downward].

nū, adv. now, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 34, 14²; 163, 1; = inter. pcl. pray? vii. 86, 2 [Gk. νῦ, OI. nu, OG nu].

nud push, VI. nudā; pf. 3. pl. ā. nudre, i. 85, 10, 11.

prā- push away: pf. vii. 86, 1.

nū, adv. = nū now, vii. 63, 6 [OG. nū].

nū-tana, a. present, i. 1, 2 [nū now].

nū-nām, adv. now, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [nū now].

nū, m. man, pl. N. náras, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. ἀνὴρ, ándrōs].

nr-cákṣas, a. (Bv.) observer of men, viii. 48, 9, 15; x. 14, 11 [nr man + cákṣas look].

nr-pāti, m. lord of men, vii. 71, 4.

nr-mná, a. manliness, valour, ii. 12, 1 [cp. nr-mánas manly].

ne-if, m. guide, ii. 12, 7 [ni lead].

nó = ná + u also not, vi. 54, 3.

náu, f. ship, x. 135, 4 [Gk. ναῦ-s, Lat. nāv-is].

ny-āñc, a. downward, v. 83, 7 [ni- down + āñc-ward].

ny-ūpta, pp. thrown down, x. 34, 5, 9 [ni + vap strew].

Paks-in, a. winged, x. 127, 5 [paksā, m. wing].

pác-ant, pr. pt. cooking, ii. 12, 14, 15 [pac cook, Lat. coquo for pequo, OSI. 3. s. peçetū].

pāñca, nm. five, iii. 59, 8 [Av. panca, Gk. πέντε, Lat. quinque].

pān-i, m. niggard, iv. 51, 3 [pañ bar-gain].

pat fly, I. páta, x. 14, 16; cs. patāya fall, v. 83, 4 [Gk. πέτε-ε-ται flies, Lat. pet-o].

pát-i, m. lord, pl. N. pátaayas, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. πάσι-s].

páth, m. path, viii. 29, 6; x. 14, 10 [cp. Gk. πάρος].

path-f, m. path, i. 35, 11; x. 14, 7; 163, 3.

pathi-kṛt, m. path-maker, x. 14, 15 [kr-t making: kr + determinative t].

pathi-rākṣi, a. (Tp.) *watching the path*, x. 14, 11.
 path-yā, f. *path*, x. 14, 2.
 pad *full*, IV. Ā. pādya; pp. papāda, x. 34, 11.
 āva- *fall down*, vi. 54, 3.
 pād-, *foot*, du. ab. padbhyaṁ, x. 90, 12, 14 [Gk. ποδ-, Lat. ped-, Eng. *foot*].
 pad-ā, n. *step*, i. 154, 3. 4. 5. 6; ii. 85, 14 [pad *walk*; Gk. πῆδ-ov 'ground'].
 pad-vānt, a. *having feet*, x. 127, 5.
 pan-āyā, gdv. *praiseworthy*, i. 160, 5 [pan *admire*].
 pānthā, m. *path*, i. 85, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόντος].
 pānya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pānya, gdv. *praiseworthy*: pan *admire*].
 paprath-ānā, pf. pt. ā. *spreading oneself*, iv. 51, 8 [prath *spread*].
 pāy-as, n. *milk, moisture*, i. 160, 3 [pi *swell*].
 pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].
 para-mā, spv. a. *farthest*, iv. 50, 8; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 85, 14; iv. 50, 4.
 par-ās, adv. *far away*, ii. 85, 6; *beyond*, x. 129, 1. 2.
 parās-tād, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.
 parā-yānt, pr. pt. *departing*, x. 84, 5 [parā *away*, Gk. πέρα *beyond*, + i go].
 parā-vāt, f. *distance*, i. 85, 8; iv. 50, 8.
 pāri, prp. *round*; with ab. *from*, ii. 85, 10; x. 185, 4 [Av. pairi, Gk. περί].
 pari-dhī, m. pl. *sticks enclosing the altar*, x. 90, 15 [pāri *round* + dhi reduced form of dhā *put*].
 pari-bhū, a. *being around, encompassing* (acc.), i. 1, 4 [bhū *be*].
 parivatsar-ina, a. *yearly*, vii. 10, 8 [pāri- + vatsarā, m. *complete year*].
 pāri-śrta, pp. *adorned*, x. 185, 7 [pāri *round* + śkr = kr *make* = *put*].
 pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [parā *away* + iy-i-vāms: *from i go*].
 Parjanya, m. a *god of rain*, v. 83, 1-5. 9.
 Parjanya-jinva, pp. *quicken*ed by Parjanya, vii. 108, 1 [jin *v* sec. root = jin- *u* from ji *quicken*].
 pary-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vṛt *turn*].

pārva-ta, m. i. 85, 10; ii. 12, 2. 11. 13 [jointed; Lesbian Gk. πέπαρα 'limits'].
 pār-van, n. *joint, section*, vii. 108, 5; viii. 48, 5 [cp. Gk. περ *for* in περὶ *finish* for περ-*for*].
 pav-i, m. *felly*, vi. 54, 8.
 pavitra-vant, a. *purifying*, i. 160, 3 [pavitra, n. *means of purification*; root pū *purify*].
 paś = spaś *see*, i. 85, 2; x. 14, 7 [Av. spas, Lat. spec-*is*].
 paś-ū, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. pasu-, Lat. pecu-s, Go. *faihu*].
 paśu-tṛp, a. *cattle-stealing*, vii. 86, 5 [trp *be pleased with*].
 paścā-tād, adv. *behind*, viii. 48, 15 [paścā *inst. adv.* Av. pasca 'behind'].
 paścād, (ab.) *adv. behind*, x. 90, 5; *afterwards*, x. 185, 6.
 1. pā *drink*, I. piba, iv. 50, 10; root ao. āpāma, viii. 48, 3 [cp. Lat. bibo 'drink'].
 sām- *drink together*, x. 185, 1.
 2. pā *protect*, II. pāti, *from* (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.
 pāth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to pāth, m. *path*].
 pād-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3. 4 [sec. stem formed from acc. pād-am of pād *foot*].
 pāpāyā, inst. f. *adv. evilly*, x. 185, 2 [pāpā, a. *bad*].
 pār-ā, m. *farther shore*, ii. 83, 3 [pr *pass* = *crossing*; Gk. πόρος 'passage'].
 pāthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. *from* pṛthivī *earth*].
 pāv-akā, a. *purifying*, iv. 51, 2; vii. 49, 2. 3 [pū *purify*].
 pi *swell*, I. pāyate; pf. pīpāya, ii. 35, 7; viii. 29, 6.
 pi-tū, m. *drink*, x. 15, 3 [pā *drink*].
 pi-tf, m. *father*, i. 1, 9; 160, 23. 3; ii. 33, 1. 12. 13; iv. 50, 6; v. 83, 6; vii. 108, 3; viii. 48, 4; x. 14, 5. 6; 84, 4; 185, 1; pl. *fathers, ancestors*, viii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-18 [Gk. πατήρ, Lat. pater, Go. *fadar*].
 pītr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pitṛ *father*].
 pinv *yield abundance*, I. pinva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-nu *from* pi *swell*].
 prā- *pour forth*, v. 88, 6.

piś. *adorn*, VI. piṃśá: pf. pipiśúr, vii. 103, 6; A. pipiśe, ii. 33, 9.
 pi-tá, pp. *drunk*, viii. 48, 4. 5. 10. 12.
 piyúsa, m. n. *milk*, ii. 35, 5 [pi *swell*].
 putrá, m. *son*, i. 160, 3; v. 11, 6; vii. 103, 3; x. 15, 7; 34, 10.
 púnar, adv. *again*, vi. 64, 10; x. 14, 8; 90, 4; 135, 2; *back*, x. 14, 12.
 punar-hán, a. *striking back*, x. 34, 7.
 punāná, pr. pt. *purifying*, vii. 49, 1 [pū *purify*].
 pūr, f. *citadel*, ii. 35, 6 [pr *fill*].
 pūram-dhi, f. *reward*, iv. 50, 11 [a. dhi *bestowing* (reduced form of dhā) *abundance*, pūr-am acc.].
 purás-tād, adv. *in the east*, iv. 51, 1. 2. 8; *forward*, v. 83, 8; *before*, viii. 48, 15; *in front*, x. 135, 6.
 purā, adv. *formerly*, iv. 51, 7.
 purā-ná, a., f. f. *ancient*, iv. 51, 6; m. pl. *ancients*, x. 135, 1. 2 [purā *formerly*].
 puru-tāma, a. spv. *most frequent*, iv. 51, 1 [purú, Gk. πολύ-s].
 puru-trá, adv. *in many places*, x. 127, 1; *in many ways*, vii. 103, 6.
 puru-rūpa, a. (Bv.) *having many forms*, ii. 33, 9.
 Pūru-sa, m. *the primaevial Male*, x. 90, 1. 2. 4. 6. 7. 11. 15.
 puruś-tā, f. *human frailty*, x. 15, 6.
 puró-hita, pp. *placed in front*, m. *domestic priest*, i. 1, 1; v. 11, 2 [purás + hitá, pp. of dhā *put*].
 puró-hiti, f. *priestly service*, vii. 61, 7.
 pus-tá, n. (pl.) *earnings*, ii. 12, 4 [pp. of pus *thrive*].
 pus-ti, f. *earnings*, ii. 12, 5; *prosperity*, viii. 48, 6.
 pū *purify*, IX. punāti, i. 160, 3.
 pūr-ná, pp. *full*, i. 154, 4; vii. 103, 7 [pū *fill*: cp. Gk. πολλοί 'many', Eng. *full*].
 pūruśa, m. *metrical for pūruśa*, x. 90, 3. 5.
 pūr-va, a. *former*, i. 1, 2; *being in front*, iv. 50, 8; *early, ancient*, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.
 pūrva-já, a. *born of old*, x. 14, 15 [já *be born*].
 pūrva-bhāṣ, a. *receiving the preference*, iv. 50, 7 [bhāṣ *share*].
 pūrva-sū, a. *bringing forth first*, ii. 35, 5.
 pūrvāhṇ-á, m. *morning*, x. 34, 11 [pūrvá *early* + ahna = *ahan day*].
 pūrv-yá, a. *ancient*, i. 85, 11; x. 14, 7.

Pūs-án, m. a *solar deity*, vi. 54, 1-6. 8-10 *prosperer* [pus *thrive*].
 pr *take across*, III. P. piparti; ipv. piprtám, vii. 61, 7; II. P. pársi = ipv., ii. 33, 3.
 pre *mix*, VII. prnākti.
 sám-, A. prhkté, *mingle*, vii. 103, 4.
 prchá-mána, pr. pt. A. *asking oneself*, x. 34, 6 [prach *ask*].
 pft-aná, f. *battle*, i. 85, 8.
 prthiv-f, f. *earth*, i. 85, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 83, 4. 5. 9; vii. 61, 3; x. 163, 1 [the *broad one* = prthví, f. of prthú from prath *spread*].
 prś-ni, a. *speckled*, i. 160, 3; vii. 103, 4. 6. 10.
 Prśni-mātr, a. (Bv.) *having Prśni as a mother*, i. 85, 2.
 prśat-l, (pr. pt.) f. *spotted mare*, i. 85, 4. 5.
 prśad-ājyá, n. *clotted butter*, x. 90, 8.
 prś-ant, (pr. pt.) a. *variegated*, iv. 50, 2.
 pŕ *fill*, IX. prnāti, ii. 35, 3.
 ā- *fill up*, v. 11, 5; vii. 61, 2.
 pŕpīś-at, pr. pt. int. *thickly painting*, x. 127, 7 [piś *paint*].
 pŕś-a, m. *prosperity*, i. 1, 3 [pus *thrive*].
 pra-keṭá, m. *beacon*, x. 129, 2 [prá + cit *appear*].
 prach *ask*, VI. prchá, ii. 12, 5; vii. 86, 3 [sec. root: praś + cha; cp. Lat. *porco* = *porc-sco* and *prec-or*, OG *forsec-on*].
 pra-já, f. *offspring*, ii. 33, 1; pl. *progeny*, ii. 35, 8; = *men*, v. 83, 10 [cp. Lat. *pro-gen-ies*].
 prajā-vant, a. *accompanied by offspring*, iv. 51, 10.
 prati-kāmám, adv. *at pleasure*, x. 15, 3 [kāma *desire*].
 prátijan-ya, a. *belonging to adversaries*, iv. 50, 9; n. *hostile force*, iv. 50, 7 [prati-janá, m. *adversary*].
 prati-dīvan, m. *adversary at play*, x. 34, 6 [div *play*].
 prati-dośám, adv. *towards eventide*, i. 85, 10 [dośá *evening*].
 prati-būdhya-mána, pr. pt. *awaking towards* (acc.), iv. 51, 10.
 prati-māna, n. *match*, ii. 12, 9 [counter-measure: mā *measure*].
 prá-tir-am, acc. inf. *to prolong*, viii. 48, 10 [tr *cross*].
 pra-tná, a. *ancient*, iv. 50, 1 [prá *before*].

prath spread out, I. Ā. prātha : ppf. pa-prāthat, vii. 86, 1.
 pra-tamā, ord. first, i. 85, 14; v. 11, 2; vi. 54, 4; x. 14, 2; 84, 12; 90, 16; 129, 4; chief, ii. 12, 1 [= pra-tamā foremost; OP. fra-tama].
 prathamā-jā, a. first-born, x. 168, 3 [jā = jan].
 prathamā-m, adv. first, iv. 50, 4.
 pra-dīś, f. control, ii. 12, 7 [dīś point].
 pra-bodhāyant, cs. pr. pt. awakening, iv. 51, 5 [budh wake].
 prā-yata, pp. extended, i. 154, 3; offered, x. 15, 11. 12 [yam stretch out].
 prā-yati, f. impulse, x. 129, 5 [yam extend].
 prāyas-vant, a. offering oblations, iii. 59, 2 [prāy-as enjoyment from pri please].
 pra-yotf, m. warder off, vii. 86, 6 [2. yu separate].
 pra-vāt, f. slope, downward path, i. 85, 3; height, x. 14, 1 [prā forward].
 pravāte-jā, a. born in a windy place, x. 84, 1 [pra-vātā + ja = jan].
 pra-vāsā, m. traveller, viii. 29, 8 [prā + vas dwell away from home].
 prā-viṣṭa, pp. having entered, vii. 49, 4 [viś enter].
 pra-sargā, m. discharge, vii. 103, 4 [srj emit].
 pra-savitf, m. rouser, vii. 63, 2 [sū stimulate].
 prā-siti, f. toils, x. 84, 15 [si bind].
 prā-sūta, pp. aroused, vii. 63, 4 [sū impel].
 pra-starā, m. strewn grass, x. 14, 4 [stf strew].
 prā ill [extended form, pr-ā, of pṛ ill].
 ā- pervade, s ao. āprās, x. 127, 2.
 prāc, a., f. prāc-i, forward, x. 84, 12; facing, x. 185, 8 [prā + añc].
 prānā, m. breath, x. 90, 18 [prā + an breathe].
 prā-vfs, f. rainy season, vii. 103, 8. 9 [vrs rain].
 prāvṛṣ-ā, a., f. f. belonging to the rains, vii. 103, 7.
 prā-vop-ā, a. dangling, x. 84, 1 [prā + vip tremble].
 priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].

Phaligā, cave, iv. 50, 5.

Bad-dhā, pp. bound, x. 84, 4 [bandh bind].

bandh bind. ix. badhnāti : ipf. ābadh-nan, x. 90, 15.
 bāndh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].
 babhrū, a. (ruddy) brown, ii. 83, 5. 8. 9. 15; vii. 103, 10; viii. 29, 1; x. 84, 5. 11. 14.
 barh-āna magic power, x. 84, 7 [brh make big].
 barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 3. 4 [for barhih-śād : sad sit].
 barhiṣ-yā, a. placed on the sacrificial grass, x. 15, 5 [barhiṣ].
 barh-is, n. sacrificial grass, i. 85, 6. 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.
 bah-ū, a. many, ii. 85, 12; x. 14, 1; 84, 13.
 bādhd drive away, I. Ā. bādhdhate, x. 127, 2; int. badbadhe press apart, vii. 61, 4.
 āpa- drive away, i. 85, 8. 9; 85, 8.
 bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12 [Av. bāzu, Gk. πῆχυ-s, OG. buog].
 bibhy-at, pr. pt. fearing, x. 84, 10 [bhi fear].
 bibhr-at, pr. pt. bearing, vii. 103, 6 [bhr bear].
 bil-ma, n. shavings, ii. 85, 12.
 budh-ānā, ao. pt. Ā. waking, iv. 51, 8.
 budh-nā, m. n. bottom, x. 185, 6 [Lat. fundu-s].
 brh-āt, (pr. pt.) adv. aloud, ii. 83, 15; 85, 15.
 brh-ānt, a. lofty, i. 85, 4; v. 11, 1; vii. 61, 8; 86, 1; x. 84, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].
 Bṛhas-pāti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 8 [brh-as prob. gen. = brhās; cp. brāhmanas pāti].
 bodhi, 2. s. ipv. ao. of bhū be, ii. 83, 15 [for bhū-dhī].
 brāh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 103, 8 [brh swell].
 brah-mān, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh swell].
 brāhmanā, m. Brahmin, vii. 103, 1. 7. 8; 90, 12.
 bruv-ānt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].
 bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū speak].
 brū speak, II. bravīti, i. 85, 6; sb. bravat, vi. 54, 1. 2; tel, op. x. 185, 5.

ādhi- speak for (acc.), i. 35, 11; x. 15, 5.

ūpa-, Ā. implore, iv. 51, 11.

Bhaks-ā, m. draught, x. 34, 1 [bhak-s, sec. root consume from bhaj partake of].

bhaj partake of (gen.), x. 15, 3; s ao., viii. 48, 1. 7.

bhad-rā, a. auspicious, i. 1, 6; ii. 35, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [praiseworthy: bhand be praised].

Bhar-atā, m. pl. name of a tribe, v. 11, 1.

bhār-ant, pr. pt. bearing, i. 1, 7 [bhr bear].

bhāv-ya, a. that will be, future, x. 90, 2 [gdv. of bhū be].

bhā shine, II. P. bhāti.

śva- shine down, i. 154, 6.

vi- shines forth, ii. 35, 7; v. 11, 1.

bhid split, VII. bhināti [Lat. find-o].

vi- split open, i. 35, 10.

bhiśāk-tama, m. spv. best healer, ii. 33, 4 [bhiśāj healing].

bhiśāj, m. physician, ii. 33, 4.

bhī fear, I. Ā. bhāyate, i. 35, 8; ii. 12, 18; pf. bibhāya, v. 33, 2; s ao. ābhāyur, viii. 48, 11.

bhī-mā, a. terrible, i. 154, 2; ii. 33, 11 [bhī fear].

bhur quiver, int. jārbhuriti, v. 33, 5.

bhūv-ana, n. creature, i. 35, 2. 5. 6; 35, 8; 154, 2. 4; 160, 2. 3; ii. 35, 2. 8; vii. 61, 1; world, ii. 33, 9; v. 33, 2. 4; iv. 51, 5; x. 163, 2. 4 [bhū be].

bhū become, be, I. bhāva, i. 1, 9; v. 33, 7. 8; ipv., x. 127, 6; pr. sb., viii. 43, 2; ipf. ābhavat, v. 11, 3. 4; x. 135, 5. 6; come into being, x. 90, 4; pf. ba-bhūva, ii. 12, 9; vii. 103, 7; x. 34, 12; pf. op. babhūyāt, iv. 51, 4; root ao., viii. 43, 3; ābhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 36, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. φύω, Lat. fu-i-t].

abhi- be superior to (acc.), iii. 59, 7.

ā- arise, pf., x. 129, 6. 7; 163, 3.

āvis- appear, vii. 103, 8.

sām- do good to (dat.), viii. 48, 4.

bhū-tā, pp. been, x. 90, 2; n. being, x. 90, 3.

bhū-man, n. earth, i. 35, 5; vii. 36, 1; x. 90, 1. 14 [cp. Gk. φύμα 'growth'].

bhū-ri, a. great, ii. 33, 9; much, ii. 33, 12; adv. greatly, i. 154, 6.

bhūri-śrīga, a. (Bv.) many-horned, i. 154, 6.

bhūr-ni, a. angry, vii. 36, 7.

bhūs strive, I. P. bhūṣati [extended form of bhū be].

pāri- surpass, ii. 12, 1.

bhr bear, III. bṛbharti, ii. 33, 10; iii. 59, 8; hold, iv. 50, 7; viii. 29, 3. 4. 5 [Gk. φέρω, Lat. ferō, Arm. berem, OL berim, Go. baira].

vi-, I. bhara, carry hither and thither, v. 11, 4.

Bhṛg-u, m. pl. a family of ancient priests, x. 14, 6.

bheṣaj-ā, a. healing, ii. 33, 7; n. medicine, remedy, ii. 33, 2. 4. 12. 13 [bhiśāj healing].

bhōg-a, m. use, x. 34, 3 [bhuj enjoy].

bhōj-ā, m. liberal man, iv. 51, 3.

bhōj-ana, n. food, v. 33, 10 [bhuj enjoy].

bhyas = bhī fear, I. Ā. bhyāsate, ii. 12, 1.

bhrāj shine, I. Ā. bhrājate.

vi- shine forth, i. 35, 4.

bhrāja-māna, pr. pt. Ā. shining, vii. 63, 4.

bhrā-tr, m. brother, x. 34, 4 [Gk. φάτωρ, Lat. frāter, OL brāthir, Go. brōthar, OSL bratrū].

Mah, māmha be great, māmhate and māhe (3. s.).

sām- consecrate, vii. 61, 6.

maghā-vant, m. liberal patron, ii. 33, 14; 35, 15 [magh-ā bounty: mah be great].

maghōni, a. f. bounteous, iv. 51, 3 [f. of maghāvan].

mandūka, m. frog, vii. 103, 1. 2. 4. 7. 10.

math-itā, pp. kindled by friction, viii. 48, 6.

math-yā-māna, pr. pt. ps. being rubbed, v. 11, 6.

māda rejoice, I. māda, in (la.), i. 35, 1; 154, 5; in (inst.), 154, 4; x. 14, 3. 7; with (inst.), x. 14, 10; be exhilarated, viii. 29, 7; drink with exhilaration, vii. 49, 4; cs. mādaya, Ā. rejoice, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 35, 6; with (inst.), x. 14, 5; gladden, x. 34, 1 [Gk. μαδάω, Lat. mado 'drip'].

māda-s, m. intoxication, i. 35, 10; viii. 48, 6.

mada-cyūt, a. reeling with intoxication, i. 35, 7 [cyu move].

mád-ant, pr. pt. rejoicing, iv. 50, 2; *delighting in* (inst.), iii. 59, 3.
 mādū-u, n. honey, mead, i. 154, 4, 5; iv. 50, 3; viii. 48, 1; x. 34, 7; a. sweet, i. 85, 6 [Gk. μέθυ, Lith. medū-s, OSL. medū, Eng. mead].
 mādhu-mat-tana, spv. a. most honted, v. 11, 5; x. 14, 15.
 madhu-ścūt, a. (Tp.) dripping with honey, distilling sweetness, vii. 49, 3 [ścūt drip].
 mādhyā, a. middle, vii. 49, 1, 3; x. 15, 14 [Lat. mediu-s].
 madhya-mā, spv. a. middlemost, x. 15, 1.
 man think, VIII. Ā. manute, viii. 29, 10; IV. Ā. mānyate, viii. 48, 6; x. 34, 13.
 mān-as, n. mind, x. 90, 18; 129, 4; 135, 3 [Av. manō, Gk. μένος].
 mānas-vant, a. wise, ii. 12, 1.
 man-ā, f. jealousy, ii. 33, 5 [man think].
 man-iśā, f. thought, vii. 71, 6; wisdom, x. 129, 4; prayer, v. 11, 5; hymn of praise, v. 33, 10 [man think].
 Mān-u, m. an ancient sage, ii. 33, 13.
 mano-jū, a. swift as thought, i. 85, 4 [mānas mind + jū to speed].
 mān-trā, m. hymn, ii. 35, 2; spell, x. 14, 4.
 mand exhilarate, I. mānda: iṣ ao. Ā. āmandisātām, vii. 103, 4.
 ād- gladden, pf. mamanda, ii. 33, 6 [= mad rejoice].
 mand-as-ānā, ao. pt. rejoicing, iv. 50, 10 [mand = mad rejoice].
 mand-rā, a. gladdening, v. 11, 3 [mand exhilarate].
 mandrā-jihva, a. (Bv.) pleasant-tongued, iv. 50, 1.
 mān-man, n. thought, vii. 61, 6; hymn, i. 154, 3; vii. 61, 2 [man think].
 man-yū, m. intention, vii. 61, 1; wrath, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [man think].
 mayo-bhū, a. beneficent, ii. 33, 13 [māy-as gladness + bhū = bhū being for = conducting to].
 Mar-ūt, m. pl. the storm gods, i. 85, 1, 4-6, 8, 10, 12; ii. 33, 1, 13; v. 83, 6.
 marūt-vant, a. accompanied by the Maruts, ii. 33, 6.
 marḍ-i-tf, m. one who pities, x. 34, 3 [mrḍ be gracious].
 mār-ta, m. mortal, iii. 59, 2 [Gk. μορ-τός, μορ-τός 'mortal', Lat. mor-ta 'goddess of death'].

mārt-ya, a. mortal; m. mortal man, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1, 8, 12; x. 15, 7.
 marmrjyā-māna, pr. pt. int. making bright, ii. 35, 4 [mrj wipe].
 māh, a. great, ii. 33, 8; G. mahās, iv. 50, 4; f. -ī, v. 11, 5 [Av. mas 'great'; from mah be great].
 mah-ān, m. greatness, ii. 12, 1; 35, 2 [mah be great].
 mah-āt, a. great, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].
 mahā-vadha, a. (Bv.) having a mighty weapon, v. 83, 2.
 māt-i, a. great, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [mah be great].
 mahi-tvā, n. greatness, vii. 61, 4.
 mahi-tvanā, n. greatness, i. 85, 7.
 mah-in, a., f. -ī, great, i. 160, 2, 5.
 mah-i-mān, m. greatness, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3, 16; 168, 1; power, x. 129, 3; pl. powers, x. 129, 5.
 mah-ī, a. f. great, ii. 33, 8, 14; x. 14, 1 [mah be great].
 mā-hyam, prs. prn. D. to me, x. 34, 1, 2 [cp. Lat. mihī].
 mā measure, III. Ā. mīmīte.
 vi- measure out: pf. vi-mamā, i. 154, 1, 3; 160, 4; ii. 12, 2.
 mā, enc. prs. prn. A. me, ii. 33, 6, 7; viii. 48, 5, 6, 10; x. 34, 1, 2; 127, 7 [Lat. mā, Eng. me].
 mā, proh. pcl. not, ii. 33, 1, 4, 5; viii. 48, 8, 14, 15; x. 15, 6; 34, 13, 14 [Gk. μή 'not'].
 mā-kis, proh. prn. pcl. not any one, vi. 54, 7 [Gk. μή-τις 'no one'].
 mā-kim, proh. prn. pcl. no one, vi. 54, 7.
 Mātali, m. a divine being, x. 14, 3.
 mā-tf, f. mother, i. 160, 2; v. 11, 3; x. 34, 4, 10 [Gk. μήτηρ, Lat. māter, OI. mātēr, Eng. mother].
 mādhi, m. du. lovers of honey, vii. 71, 2 [mādhu honey].
 mānusa, a. human; m. man, vii. 63, 1 [mānus man].
 mām, prs. prn. A. me, vii. 49, 1-4.
 mā-yā, f. mysterious power, i. 160, 3 [mā make].
 mā-yū, a. loving, vii. 103, 2 [mā bellow].
 mās-a, m. month, vii. 61, 4 [mās moon].

mi-tá, pp. *set up*, iv. 51, 2 [mi *set up*].
 mitá-jñu, a. (Bv.) *firm-kneed*, iii. 59, 3.
 Mi-trá, m. a sun god, iii. 59, 1-9; vii.
 61, 4; 63, 1, 6; n. *friendship*, x. 34,
 14.
 Mitrá-Varuna, du. ed. *Mitra and Varuna*,
 i. 35, 1; vii. 61, 2, 3, 6, 7; 63, 5.
 mi *damage*, IX. mināti [cp. Gk. *μν-ν-ω*,
 Lat. *mi-nu-o*].
 ā- *diminish*, ii. 12, 5.
 prá- *infringe*, vii. 63, 3; 103, 9; viii.
 48, 9.
 midh-vāms, a. *bounteous*, ii. 33, 14; vii.
 86, 7 [unred. pf. pt., probably from
 mih *rain*].
 mūkha, n. *mouth*, x. 90, 11-12.
 muc *release*, VI. muñcā: ppf. āmumuk-
 tam, vii. 71, 5.
 mud *be merry*, I. ā. mōda.
 prāti- *exult*, v. 83, 9.
 mrg-ā, m. *beast*, i. 154, 2; ii. 33, 11.
 mrj *wipe*, II. mārjmi.
 sām- *rub bright*, ii. 35, 12.
 mrđ *be gracious*, VI. mrjā, ii. 33, 11, 14;
 viii. 48, 9; x. 34, 14; cs. mrjāya, *id.*,
 viii. 48, 8.
 mrjāy-āku, a. *merciful*, ii. 33, 7 [mrđ *be*
gracious].
 mrj-ikā, n. *mercy*, vii. 86, 2; viii. 48, 12
 [mrđ *be gracious*].
 mr-tyū, m. *death*, x. 129, 2 [mr *die*].
 mrś *touch*, VI. mrśā.
 pári- *embrace*, x. 34, 4.
 mrs *be heedless*, IV. mṛṣya.
 āpi- *forget*, vi. 54, 4.
 me, enc. pra. prn. D. *to me*, vii. 63, 3;
 86, 3, 4; x. 34, 18; G. *of me*, ii. 35, 1;
 vii. 86, 2; viii. 29, 2 [Gk. *μοι*].
 maujavatā, a. *coming from Mūjavant*, x.
 34, 1.

Yá, rel. prn. *who, which, that*: N. yás, i.
 35, 6; 154, 1, 3, 4; 160, 4; ii. 12, 1-
 7, 9-15; 33, 5, 7; iii. 59, 2, 7; iv. 50,
 1, 7, 9; vi. 54, 1, 2, 4; vii. 61, 1; 63,
 1, 8; vii. 71, 4; 86, 1; viii. 48, 10, 12;
 x. 14, 5; 34, 12; 129, 7; f. yā, iv. 50,
 3; n. yád, i. 1, 6; ii. 35, 15; vii. 61,
 2, 63, 2; 103, 5, 7; x. 15, 6; 90, 2,
 12; 129, 1, 3, 4; 135, 7; *with kím ca*
whatever, v. 83, 9; A. yām, i. 1, 4; ii.
 12, 5, 7, 9; 35, 11; viii. 48, 1; x. 135,
 3, 4; I. yéna, i. 160, 5; ii. 12, 4; iv.
 51, 4; f. yāyā, iv. 51, 6; Ab. yāsmād,
 ii. 12, 9; G. yāsya, i. 154, 2; ii. 12,

1, 7, 14; 85, 7; v. 83, 4; vii. 61,
 2; x. 34, 4; f. yāsya, x. 127, 4; L.
 yāsmān, iv. 50, 8; x. 135, 1; du. yāu,
 x. 14, 11; pl. N. yé, i. 35, 11; 85, 1,
 4; iv. 50, 2; x. 14, 3, 10; 15, 1-4, 8-
 10, 13, 14; 90, 7, 8; with *ké what-*
ever, x. 90, 10; f. yās, vii. 49, 1, 2, 3;
 n. yāni, ii. 33, 13; yā, i. 85, 12; ii.
 33, 13; iv. 50, 9; vii. 86, 5; A. m.
 yān, x. 14, 3; 15, 13; G. f. yāsām,
 vii. 49, 3; L. f. yāsu, iv. 51, 7; vii.
 49, 4; 61, 5.

yaks-ā, n. *mystery*, vii. 61, 5.

yaj *sacrifice*, I. yāja; ipf. āyajanta, x.
 90, 7, 16.

yaj-atā, a. *adorable*, i. 35, 3, 4; ii. 33, 10
 [Av. *yazata*; from *yaj worship*].

yaj-ātha, m. *sacrifice*, v. 11, 2 [yaj
worship].

yāja-māna, m. *sacrificer*, vi. 54, 6 [pr.
 pt. A. of *yaj worship*].

yāj-us, n. *sacrificial formula*, x. 90, 9
 [yaj *worship*].

yaj-ñā, m. *worship, sacrifice*, i. 1, 1, 4;
 ii. 35, 12; iv. 50, 6, 10; v. 11, 2, 4;
 vii. 61, 6, 7; x. 14, 5, 13; 15, 6, 13;
 90, 7-9, 15, 16 [Av. *yasna*, Gk. *ἀγνός*].

yajñā-ketu, a. (Bv.) *whose token is sacri-*
fice, iv. 51, 11.

yajñā-manman, a. (Bv.) *whose heart is*
set on sacrifice, vii. 61, 4.

yajñ-īya, a. *worthy of worship, holy*, iii.
 59, 4; *adorable*, x. 14, 5, 6 [yajñā
worship].

yat *array oneself*, I. yāta: pf. i. 85, 8;
 cs. yātāya *marshal, stir*, iii. 59, 1;
clear off, x. 127, 7.

yā-tas, adv. *whence*, x. 129, 6, 7 [prn.
 root yā].

yā-ti, prn. *how many*, x. 15, 13 [prn.
 root yā].

yā-tra, rel. adv. *where*, i. 154, 5, 6; vii.
 63, 5; viii. 29, 7; 48, 11; x. 14, 2, 7;
 90, 16 [prn. root yā].

yā-thā, rel. adv. *how*, x. 135, 5, 6; *so that*,
 ii. 33, 15; unaccented = *iva like*, viii.
 29, 6 [prn. root yā].

yathā-vasām, adv. *according to (thy, his)*
will, x. 15, 14; 168, 4 [vāsa, m.
will].

yā-d, ej. *when*, i. 85, 3, 4, 5, 7, 9; iv. 51,
 6; v. 83, 2-4, 9; vii. 103, 2-5; x. 34,
 5; 90, 6, 11, 15; *in order that*, vii. 71,
 4; *so that*, vii. 86, 4; *since*, i. 160, 2;
 v, viii. 48, 9 [n. of rel. yā].

yād-i vā, cj. *whether*, x. 129, 7; *or, or else*, *ibid.* [yā-d-i if, rel. adv. + vā or].
 y-ānt, pr. pt. *going*, vii. 61, 3 [i go].
 yam *extend, bestow*, I. yācha, iv. 51, 10; v. 83, 5; pf. ā. yemire *submit to* (dat.), iii. 59, 8; s ao. *bestow on* (dat.), ii. 35, 15².
 ādhi- *extend to* (dat.), i. 85, 12.
 ā- *guide to* (lc.), root ao. inj. yamat, x. 14, 14.
 mī- *bestow*, iv. 50, 10.
 prā- *present a share of* (gen.), x. 15, 7.
 vi- *extend to*, i. 85, 12.
 Yam-ā, m. *god of the dead*, i. 85, 6; x. 14, 1-5. 7-16; 15, 8; 185, 1. 7.
 yās-ās, a. *glorious*, i. 1, 8; iv. 51, 11; viii. 48, 5.
 yāhvī, f. *swift one*, ii. 33, 9; 85, 14.
 yā go, II. yāti, i. 35, 3². 10; vii. 49, 8; x. 168, 1.
 ā- *come*, i. 85, 2; x. 15, 9.
 āpa ā- *come hither*, vii. 71, 2.
 ā ūpa *come hither to*, vii. 71, 4.
 pāri prā- *proceed around*, iv. 51, 5.
 yātayāj-jana, a. (gov. cd.) *stirring men*, iii. 59, 5 [yātāyant, pr. pt. ca. of yat *array oneself + jāna man*].
 yātu-dhāna, m. *sorcerer*, i. 35, 10 [yātū, m. *sorcery + dhāna practising from dhā put, do*].
 yā-ma, m. *course*, iv. 51, 4 [yā go].
 yā-man, n. *course*, i. 85, 1; *approach*, x. 127, 4 [yā go].
 yu *separate*, III. yuyōti, ii. 33, 1, 3; vii. 71, 1. 2; s ao. *depart from* (ab.), ii. 33, 9; ca. yāvāya *save from*, viii. 48, 5; yāvāya *ward off*, x. 127, 6².
 yuk-tā, pp. *yoked*, vii. 63, 2 [yuj yoke, Gk. *εὐκτόρος*, Lat. *iunctus*, Lith. *junkti-s*].
 yuktā-grāvan, a. (Bv.) *who has to work the stones*, ii. 12, 6.
 yuj yoke, VII. yunākti: pf. yuyujē, x. 84, 11; rv. ao. āyugdhvam, i. 85, 4.
 prā- *yoke in front*, i. 85, 5.
 yūdhyā-māna, pr. pt. ā. *fighting*; m. *fighter*, ii. 12, 9 [yudh *fight*].
 yūyudh-i, m. *warrior*, i. 85, 8 [from red. stem of yudh. *fight*].
 yuva-tī, f. *young maiden*, ii. 35, 4. 11 [f. of yuvan *youth*].
 yūv-an, a. *young*, ii. 33, 11; m. *youth*, ii. 85, 4 [Lat. *iuven-4-s*].
 yuv-ām, prs. prn. N. *you two*, vii. 71, 5;

dat. yuvābhyām *to you two*, vii. 61, 7 [= yū- + am].
 yuva-yū, a. *addressed to you*, vii. 71, 7.
 yūy-ām, prs. prn. pl. N. *you*, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yūy-ām, Av. *yūš, yūšm, Go. yūs*].
 yōg-a, m. *acquisition*, vii. 86, 8 [yuj yoke].
 yōj-ana, n. *league*, i. 85, 8 [yoking from yuj yoke].
 yō-ni, m. *womb*, ii. 35, 10; *abode*, iv. 50, 2; x. 84, 11; *receptacle*, viii. 29, 2 [holder from yu hold].
 yōs-ā, f. *woman*, x. 168, 2.
 yōs, n. *blessing*, ii. 33, 13; x. 15, 4.
 Ramh *hasten*, I. rāmhā; ca. rāmhāya *cause to speed*, i. 85, 5.
 rakṣ *protect*, I. rākṣa, i. 35, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. *ἀράω* 'ward off'].
 rākṣa-māna, pr. pt. ā. *protecting*, vii. 61, 3 [rakṣ *protect*].
 rakṣ-ās, m. *demon*, i. 35, 10; v. 83, 2.
 rakṣ-i-tf, m. *guardian*, x. 14, 11 [rakṣ *protect*].
 raghu-pātvan, a. (Tp.) *flying swiftly*, i. 85, 6 [raghū *swift*: Gk. *ῥαχύν-5*].
 raghu-syād, a. *swift-gliding*, i. 85, 6 [raghū *swift* + syand *run*].
 rāj-as, n. *space, air*, i. 35, 4. 9; 154, 1; 160, 1. 4; x. 15, 2; 129, 1 [Gk. *ῥαῖος*, Go. *rigiz-a*].
 rān-ya, a. *glorious*, i. 85, 10 [ran *rejoice*].
 rā-tna, n. *gift, treasure*, i. 35, 8 [rā *give*].
 ratna-dhā, a. (Tp.) *bestowing treasure*, i. 1, 1.
 rā-tha, m. *car*, i. 85, 2. 4. 5; 85, 4. 5; ii. 12, 7. 8; v. 83, 3. 7; vii. 71, 2-4; viii. 48, 5; x. 185, 3-5; 163, 1 [r go].
 rāth-ya, a. *belonging to a car*, i. 85, 6.
 rad dig, I. rāda: pf. rārāda, vii. 49, 1.
 radh-rā, a. *rich*, ii. 12, 6 [rādth *succeed*].
 randh *makes subject*, IV. P. rādhyā: red. uo., ii. 33, 5.
 rāp-as, n. *bodily injury*, ii. 33, 3. 7.
 rām *set at rest*, IX. rāmnāti: ipf. ii. 12, 2; I. ā. rāma *rejoice in* (lc.), x. 34, 13.
 ray-i, m. *wealth*, i. 1, 3; 85, 12; iv. 50, 6. 10; 51, 10; viii. 48, 13; x. 15, 7. 11 [probably from ri = reduced form of rā *give*].
 rāv-a, m. *cor*, iv. 50, 1. 4. 5 [ru *cry*].
 rās-mī, m. *ray*, i. 35, 7; *cord*, x. 129, 1.
 rā *give*, II. rāti; 2. ind. rāsi = ipv., i

- 83, 12; III. ipv. 2. pl. rarīdhvam, v. 83, 6.
rāj rule, over (gen.), I. P. rājati, i. 1, 8.
rāj-an, m. king, i. 85, 8; iii. 59, 4; iv. 50, 7, 9; vii. 49, 3, 4; 86, 5; viii. 43, 7, 8; x. 14, 1, 4, 7, 11, 15; 34, 8, 12; 163, 2 [rāj rule, Lat. reg-ō].
rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].
rājan-ya, a. royal; m. warrior (earliest name of the second caste), x. 90, 12.
rātri, f. night, i. 85, 1; x. 127, 1, 8; 129, 2.
rādī-as, n. gift, blessing, ii. 12, 14 [rādī gratify].
rādho-dēya, n. bestowal of wealth, iv. 51, 8 [dēya, gdv. to be given from dā give].
ri release, IX. rināti, ii. 12, 3.
ānu-flow along, i. 85, 8.
ric leave, VII. P. rinākti, vii. 71, 1 [Gk. λείω, Lat. linguo].
śti- extend beyond: ps. ipf. śricyata, x. 90, 5.
riś, f. injury, ii. 35, 6.
riś be hurt, IV. riśyati, vi. 54, 8; a. ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.
rih kiss, II. rēdhi, ii. 33, 13.
ruk-mā, m. golden gem, vii. 63, 4 [ruc shine].
ruc shine, I. rōca; ca. rocāya cause to shine, viii. 29, 10.
ruc-ānā, rt. ao. pt. Ā. beaming, iv. 51, 9.
ruj burst, VI. P. rujā: pf. rurōja, iv. 50, 5.
ruj-ant, pr. pt. shattering, x. 163, 1.
Rud-rā, m. name of a god, i. 86, 1; ii. 83, 1-9, 11-13, 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].
rudh obstruct, VII. rupaddhi, runddhē, x. 34, 3.
āpa- drive away: rt. ao. arodham, x. 34, 3.
rūs-ant, pr. pt. gleaming, iv. 51, 9.
ruh grow, I. rōhati, rōhate.
āti- grow beyond (acc.), x. 90, 2.
ā- rise up in (acc.), viii. 48, 11.
rūpā, n. form, x. 163, 4; beauty, i. 160, 2.
re-nū, m. dust, x. 163, 1 [perhaps from ri run = disperse].
sē-tas, n. seed, v. 83, 1, 4; x. 129, 4 [ri flow].
reto-dhā, m. impregnator, x. 129, 5 [rē-tas seed + dhā placing].

- rebh-ā, m. singer**, vii. 63, 3 [ribh sing].
revāt, adv. bountifully, ii. 35, 4 [n. of revānt].
re-vāt-i, f. wealthy, iv. 51, 4 [f. of revānt].
re-vānt, a. wealthy, viii. 48, 6 [re = rai wealth].
rōdas-i, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.
rāi, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyās, viii. 48, 7 [bestowal from rā give; Lat. rē-s].
Rauhinā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhina].
Lak-śā, n. stake (at play), ii. 12, 4 [token, mark: lag attach].
lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rok-ā light; cp. Gk. λευκό-ς 'white', Lat. luc, luc-is].
Vag-nū, m. sound, vii. 108, 2 [vac speak].
vac utter, III. P. vīvakti; ao. op., ii. 35, 2; speak, ps. ucyāte, x. 90, 11; 135, 7 [Lat. voc-āre 'call'].
ādhi- speak for (dat.), viii. 48, 14.
prā- proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.
vāc-as, n. speech, v. 11, 5 [vac speak; Gk. ἔπος].
vacas-yā, f. eloquence, ii. 35, 1.
vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vāj be strong; Av. vāzra 'club'].
vāja-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 13; 88, 3.
vāja-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.
vāj-in, m. bearer of the bolt, vii. 49, 1.
vatsā, m. calf, vii. 86, 5 [yearling from *vatas, Gk. Féros year, Lat. vetus in vetus-tas 'age'].
vats-in, a, f. -ī, accompanied by calves, vii. 108, 2.
vad speak, I. vāda, ii. 33, 15; op. ii. 35, 15; vii. 108, 5^a; x. 34, 12.
śohā- invoke, v. 83, 1.
ā- utter, ii. 12, 15; viii. 48, 14.
prā- utter forth, is ao., avādisur, vii. 103, 1.
sām- converse about (acc.) with (inst.), vii. 86, 2.
vād-ant, pr. pt. speaking, vii. 108, 3, 6, 7.

van win, VIII. vanōti win [Eng. win; cp. Lat. *ven-ia* 'favour'].
 ā-, ds. vivāsa seek to win, ii. 33, 6; v. 83, 1.
 van-ūs, m. enemy, iv. 50, 11 [eager, rival: van win].
 vāne-vane, lc. itv. cd. in every wood, v. 11, 6.
 vand praise, I. A. vādate, iv. 50, 7 [nasalized form of vad].
 pāri- extol, with (inst.), ii. 33, 12.
 vānda-māna, pr. pt. A. approving, ii. 33, 12.
 vap strew, I. vāpati, vāpate.
 hi- lay low, ii. 33, 11.
 vapuṣ-yā, a. fair, i. 160, 2 [vāpus, n. beautiful appearance].
 vay-ām, prs. prn. N. pl. we, i. 1, 7; ii. 12, 15; iii. 59, 3, 4; iv. 50, 6; 51, 11; vi. 54, 8, 9; vii. 86, 5; viii. 48, 9, 13, 14; x. 14, 6; 127, 4 [Av. *vaem*, Go. *waits*, Eng. *we*].
 vāy-as, n. force, ii. 33, 6; viii. 48, 1 [food, strength: vi enjoy].
 vay-ā, f. offshoot, ii. 35, 8.
 vayānā-vat, a. clear, iv. 51, 1 [vay-ūnā].
 vayo-dhā, m. bestower of strength, viii. 48, 15 [vāyas force + dhā bestowing].
 vār-i-man, n. expanse, iii. 59, 8 [vr cover].
 vār-i-vas, n. wide space, vii. 63, 6; prosperity, iv. 50, 9 [breadth, freedom: vr cover].
 varivo-vit-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [vāriivas + vid find].
 vār-iyas, cpv. a. wider, ii. 12, 2 [urū wide].
 Vār-upa, m. vii. 49, 3, 4; 61, 1, 4; 63, 1, 6; 86, 2, 3, 4, 6, 8; x. 14, 7 [Gk. *ὀυρανός* 'heaven'; vr cover, encompass].
 vār-ṇa, m. colour, ii. 12, 4 [coating: vr cover].
 vārta-māna, pr. pt. A., with ā rolling hither, i. 85, 2 [vrt turn].
 vārt-man, n. track, i. 85, 3 [vrt turn].
 vārdh-ana, n. strengthening, ii. 12, 14 [vrdh increase].
 vārdha-māna, pr. pt. A. growing, i. 1, 8 [vrdh grow].
 vārvrt-āna, pr. pt. A. int. rolling about, x. 34, 1 [vrt turn].
 varṣ-ā, n. rain, v. 83, 10 [vra rain].
 varṣ-yā, a. rainy, v. 83, 8¹.

val-ā, m. enclosure, cave, iv. 50, 5 [vr cover].
 valgū-yā, den. honour, iv. 50, 7.
 vaś desire, II. vāṣti, s. 1. vāsmi, ii. 33, 13; pl. 1. uśmasi, i. 154, 6.
 1. vas shine, VI. P. uchāti: pf. pl. 2. ūsa, iv. 51, 4 [Av. *usaiti* 'shines'].
 2. vas wear, II. A. vāste [cp. Gk. *ἐν-νυμι* = *ἐννυμι*, AS. *werian*, Eng. *wear*].
 abhi-, cs. clothe, i. 160, 2.
 3. vas dwell, I. P. vāsati [AS. *wasan* 'be', Eng. *was*; in Gk. *δωρυ* = *φάω*].
 prā- go on journeys, viii. 29, 8.
 vas, enc. prs. prn. A. you, i. 85, 6; iv. 51, 10, 11; D. to or for you, i. 85, 6, 12; iv. 51, 4; x. 15, 4, 6; G. of you, ii. 33, 13; x. 34, 12, 14 [Av. *vō*, Lat. *vōs*].
 vas-atī, f. abode, nest, x. 127, 4 [vas dwell].
 vas-ant-ā, m. spring, x. 90, 6 [vas shine].
 vās-āna, pr. pt. A. clothing oneself in (acc.), ii. 35, 9 [2. vas wear].
 vās-iṣṭha, spv. a. best; m. name of a seer, vii. 86, 5; pl. a family of ancient seers, x. 15, 8 [vas shine].
 vās-u, n. wealth, vi. 54, 4; vii. 103, 10; x. 15, 7 [vas shine].
 vasu-dēya, n. granting of wealth, ii. 33, 7.
 vāsu-mant, a. laden with wealth, vii. 71, 3, 4.
 vāsn-ya, a. for sale, x. 34, 3 [vasnā, n. price, Gk. *δωρο-* = *φάω-vo-* 'purchase price', Lat. *venūm* = *ves-num*].
 vās-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vāsu good].
 vās-yāms, cpv. a. wealthier, viii. 48, 6 [cpv. of vās-u].
 vah carry, draw, drive, I. vāha, vii. 63, 2; s. ao. āvāt, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].
 ānu- drive after: pf. anūhīre, x. 15, 8.
 ā- bring, i. 1, 2; 85, 6; vii. 71, 3; x. 14, 4.
 nī- bring: pf. ūhathur, vii. 71, 5.
 vāh-ant, pr. pt. carrying, i. 85, 5; bearing, ii. 35, 9; bringing, vii. 71, 2.
 vāh-ant-i, pr. pt. f. bringing, ii. 35, 14.
 vāh-ni, m. drier, i. 160, 3 [vah drive].
 vā blow, II. P. vāti [Av. *vaiti*, Gk. *ἀναι* = *ἀφαι*; cf. Go. *waian*, German *wehen* 'blow'].
 prā- blow forth, v. 83, 4.
 vā, enc. cj. or, iv. 51, 4; x. 15, 2 [Lat. *ve*].

- vāc, f. voice, vii. 103, 1. 4. 5. 6. 8; x. 34, 5 [vac speak; Lat. vōx = vōc-s].
 vāj-a, m. conflict, i. 85, 5; booty, ii. 12, 15; vi. 54, 5 [vaj be strong].
 vāja-yū, a. desirous of gain, ii. 35, 1.
 vāj-in, a. victorious, x. 34, 4 [vāja].
 vānā, m. pipe, i. 85, 10.
 vā-ta, m. wind, v. 83, 4; x. 168, 1. 2. 4 [vā blow; cp. Lat. ven-tus, Gk. άνηρ-ς].
 vām, enc. prs. prn. du. A. you two, iv. 50, 10; vii. 61, 6³; 68, 5; 71, 1; D. for you two, vii. 61, 2. 5²; vii. 71, 4; G. of you two, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 3. 4.
 vā-mā, n. wealth, vii. 71, 2 [vā = van win].
 vāyav-yā, a. relating to the wind, aerial, x. 90, 8 [vāyū].
 vā-yū, m. wind, x. 90, 18 [vā blow].
 vār-ya, gdv. desirable, i. 35, 8 [vr choose].
 vāvas-at, pr. pt. int. loving, iv. 50, 5 [vās love].
 vāvrdh-ānā, pr. pt. Ā. having grown, x. 14, 3 [vrđh grow].
 vāsi, f. axe, viii. 29, 3.
 vāsar-ā, a. vernal, viii. 48, 7 [*vasar spring; Gk. έαρ, Lith. vasarā].
 vās-tu, n. abode, i. 154, 6 [vas dwell: Gk. φάου].
 vī, m. bird, i. 85, 7; viii. 29, 8; pl. N. vāyas, x. 127, 4 [Av. vi-, Lat. avi-s].
 vī-kramāṇa, n. wide stride, i. 154, 2; x. 15, 3.
 vī-cakramāṇā, pf. pt. Ā. having strode out, i. 154, 1 [kram stride].
 vī-carṣani, a. active, i. 35, 9.
 vīj, pl. stake at play, ii. 12, 5.
 vī-tata, pp. extended, x. 129, 5 [tan stretch].
 vī-tarām, adv. far away, ii. 33, 2 [cpv. of prp. vī away].
 vit-tā, n. property, x. 34, 13 [pp. of vid find, acquire: acquisition].
 1. vid know, II. P. vētti; pr. sb. know of (gen.), ii. 35, 2; ipv. viddhi, viii. 48, 8; pf. vēda, viii. 29, 6; s. 2. vēttha, x. 15, 13; 3. vēda, x. 129, 6²; pl. 1. vidmā, x. 15, 18 [Gk. οἶδα, ἴδμεν; AS. ic wāt, we witon; Eng. I wot; Lat. vid-ere 'see'].
 prā- know, x. 15, 18.
 2. vid find, VI. vindā, vi. 54, 4; x. 34, 3²; pf. viveda, x. 14, 2; s. ao. v. 83, 10; viii. 48, 3.
 ānu- find out, ii. 12, 11; v. 11, 6.

- ā-, s. ao. win hither, x. 15, 3.
 nis- find out, x. 129, 4.
 vid-ātha, m. divine worship, i. 35, 1; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14 [vidh worship].
 vi-dyūt, f. lightning, ii. 35, 9; v. 83, 4 [vi afar + dyut shine].
 vid-vāms, unred. pf. pt. knowing, vi. 54, 1 [Gk. φειδός].
 vidh worship, VI. vidhā, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.
 prāti- pay worship to, vii. 63, 5.
 vidh-ant, pr. pt. m. worshipper, ii. 35, 7.
 vi-dhāna, n. task, iv. 51, 6 [dis-position? vi prp. + dhāna from dhā put].
 vi-pfoh-am, acc. inf. to ask, vii. 86, 3.
 vip-ra, a. wise, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: vip tremble with emotion].
 vi-bhāt-i, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [bhā shine].
 vi-bhāḍaka, m. a nut used as a die for gambling, vii. 86, 6; x. 34, 1 [probably from vi-bhād split asunder, but the meaning here applied is obscure].
 vi-bhrāja-māna, pr. pt. Ā. shining forth, vii. 63, 3 [bhrāj shine; Av. brāsaiti 'beams', Gk. φλέγω 'flame'].
 vī-madhya, m. middle, iv. 51, 3.
 vī-rapāṣa, m. abundance, iv. 50, 8 [vi + rapā be full].
 Vi-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5² [far-ruling].
 virā-śāh, a. overcoming men, i. 35, 6 [= vira-śāh for vira-śāh].
 vi-rūk-mant, m. shining weapon, i. 85, 3 [ruc shine].
 vī-rūpa, n. having different colours, vii. 103, 6 [rūpā, n. form].
 Vivās-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [vi + vas shine afar].
 viś, f. settlement, x. 15, 2; abode, vii. 61, 3; settler, i. 35, 5; subject, iv. 50, 8.
 viś enter, VI. viśā.
 ā- enter, iv. 50, 10; viii. 48, 12. 15.
 ni- come home, go to rest, x. 34, 14; 168, 3; s. ao. avikṣmahī, x. 127, 4; ca. vēśāya cause to rest, i. 35, 2.
 viś-pāti, m. master of the house, x. 135, 1.
 viśva, prn. a. all, i. 35, 3. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 33, 8. 10; 35, 2. 15; iii. 59, 8; iv. 50, 7; v. 83, 2. 4.

- 9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 3; 127, 1; 168, 2.
- viśvā-tas, adv. *on every side*, i. 1, 4; viii. 48, 15; x. 90, 1; *in all directions*, x. 135, 8.
- viśva-dānim, adv. *always*, iv. 50, 8.
- viśvā-deva, a. [Bv.] *belonging to all the gods*, iv. 50, 6.
- viśvā-psnya, a. *laden with all food*, vii. 71, 4 [psnya from psā eat].
- viśvā-rūpa, a. (Bv.) *omniform*, i. 35, 4; ii. 83, 10; v. 83, 5.
- viśvā-sambhū, a. *beneficial to all*, i. 160, 1. 4 [sām prosperity + bhū being for, conducting to].
- viśvā-ha, adv. *always*, ii. 12, 15; viii. 43, 14; -hā, *id.*, i. 160, 5; *for ever*, ii. 85, 14.
- viśvāhā, adv. *always*, i. 160, 3 [viśvā āhā all days].
- viśve devās, m. pl. *the all-gods*, vii. 49, 4; viii. 48, 1.
- vis work, III. vīveṣṭi: pf. vivēṣa, ii. 35, 13.
- vī-sita, pp. *unfastened*, v. 83, 7. 8 [vī + si bind].
- viśu-na, a. *varied in form*, viii. 29, 1.
- viśūci, a. f. *turned in various directions*, ii. 33, 2 [f. of viśv-añic].
- vi-ṣṭhā host (?), i. 163, 2.
- Viś-nu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viś be active].
- viśv-añic, a. *turned in all directions*, x. 90, 4.
- vi-sargā, m. *release*, vii. 103, 9 [vī + sṛj let go].
- vi-sārjana, n. *creation*, x. 129, 6 [vī + sṛj let go].
- vi-sṛṣṭi, f. *creation*, x. 129, 6. 7 [vī + sṛj let go].
- vi-srāsas, ab. inf. *from breaking*, viii. 48, 5 [vī + sras fall].
- vi-hāyas, a. *mighty*, viii. 48, 11.
- vī guide, II. vēti, i. 35, 9.
- ūpa-come to (acc.), v. 11, 4.
- vī-rā, m. *hero*, i. 85, 1; ii. 83, 1; 35, 4 [Av. vīra, Lat. vir, OI. fer, Go. wair, Lith. vīra, 'man'].
- vīrā-vat-tama, spv. a. *most abounding in heroes*, i. 1, 3.
- vīrā-vant, a. *possessed of heroes*, iv. 50, 6.
- vīrūdh, f. *plant*, ii. 35, 8 [vī asunder + rudh grow].
- vīr-yā, n. *heroic deed*, i. 154, 1. 2; *heroism*, iv. 50, 7 [vīrā hero].
1. vṛ cover, V. vṛṇōti, vṛṇute.
- ā-, int. ipf. ā-varivar contain, x. 129, 1.
- vī-unclose, rt. ao. avran, iv. 51, 2.
2. vṛ choose, IX. Ā. vṛṇite, ii. 33, 13; v. 11, 4; x. 127, 8.
- vṛk-a, m. *wolf*, x. 127, 6 [Gk. λύκο-s, Lat. lupus, Lith. vilka-s, Eng. wolf].
- vṛk-ī, f. *she-wolf*, x. 127, 6.
- vṛktā-barhis, a. (Bv.) *whose sacrificial grass is spread*, iii. 59, 9 [vṛktā, pp. of vṛj + barhis, q. v.].
- vṛk-sā, m. *tree*, v. 83, 2; x. 127, 4; 135, 1 [vṛk simpler form of vṛśc cut, fell].
- vṛj twist, VII. vṛṇākti, vṛṇāte.
- pāri-pass by, ii. 33, 14.
- vṛj-āna, n. *circle (= family, sons)*, vii. 61, 4 [enclosure = vṛj].
- vṛṇānā, pr. pt. Ā. *choosing*, v. 11, 4 [vṛ choose].
- vṛt turn, I. Ā. vārtate roll, x. 34, 9; cs. vartāya turn, i. 85, 9.
- ā-, cs. *whirl hither*, vii. 71, 3.
- nīs-, cs. *roll out*, x. 135, 5.
- prā-, cs. *set rolling*, x. 135, 4.
- ānu prā- *roll forth after*, x. 135, 4.
- sām- *be evolved*, x. 90, 14.
- ādhi sām- *come upon*, x. 129, 4.
- Vṛ-trā, m. *name of a demon*, i. 85, 9; n. *foe (pl.)*, viii. 29, 4 [encompasser: vṛ cover].
- vṛ-trā, gd., *having covered*, x. 90, 1.
- vṛdh grow, I. vārdha, i. 85, 7; ii. 35, 11; *cause to prosper*, iv. 50, 11; *increase*, pf. vāvṛdhūr, x. 14, 3; cs. vardhāya strengthen, v. 11, 3. 5.
- vṛdh-é, dat. inf. *to increase*, i. 85, 1.
- vṛṣ rain, I. vārṣa rain: is ao. āvarsis, v. 83, 10.
- abhi- *rain upon*, ao. vii. 103, 3.
- vṛṣan-vasu, a. (Bv.) *of mighty wealth*, iv. 50, 10 [vṛṣan bull].
- vṛṣ-an, m. *bull*, i. 85, 7. 12; 154, 3. 6; ii. 33, 13; 35, 13; iv. 50, 6; v. 83, 6 (with āśva = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 3 [Av. aršan, Gk. ἄρσην].
- vṛṣa-bhā, m. *bull*, i. 160, 3; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.
- vṛṣa-lā, m. *beggar*, x. 34, 11 [little man].
- vṛṣa-vṛṣta, a. (Bv.) *having mighty hosts*, i. 85, 4 [vṛṣan bull, stallion].
- vṛṣ-tī, f. *rain*, v. 83, 6 [vṛṣ rain].
- vṛṣnyā-vant, a. *mighty*, v. 83, 2 [vṛṣ-nya manly strength, from vṛṣan bull].

véd-ana, n. possession, x. 34, 4 [vid find, acquire].
 vedh-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].
 ven long, I. P. vénati.
 ānu- seek the friendship of, x. 135, 1.
 volh, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vaštar 'draught animal' Lat. vector].
 vāi, pcl., ii. 33, 9. 10 [180].
 Vairūpā, m. son of Virūpa, x. 14, 5.
 Vaivasvatā, m. son of Vivasvat, x. 14, 1.
 vāśya, m. man of the third caste, x. 90, 12 [belonging to the settlement = viś].
 vaiśvānarā, a. belonging to all men, epithet of Agni, vii. 49, 4 [vaiśvā-nara].
 vy-akta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vi + aṅj adorn].
 vyac xuend, III. P. vivyakti.
 sām- roll up, ipf. āvivyak, vii. 63, 1.
 vyath waver, I. vyātha, vi. 54, 3.
 vyātha-māna, pr. pt. Ā. quaking, ii. 12, 2.
 vyūṣṭi, f. daybreak, vii. 71, 3 [vi + vas shine].
 vy-oman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1. 7 [vi + oman of doubtful etymology].
 vraj-ā, m. pen, fold, iv. 51, 2 [vrj enclose].
 vra-tā, n. will, ordinance, iii. 59, 2. 3; v. 83, 5; viii. 48, 9; service, vi. 54, 9 [vr choose].
 vrata-cārin, a. practising a vow, vii. 103, 1 [cār-in, from car go, practise].
 vrāta, m. troop, host, x. 84, 8. 12.
 Śāms praise, I. śāmsa, vii. 61, 4 [Lat. censeo].
 śāms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
 śatā, n. hundred, ii. 33, 2; vii. 103, 10 [Gk. ékato-v, Lat. centum, Go. hund].
 śām-tama, spv. a. most beneficent, ii. 33, 2. 13; x. 15, 4 [śām, n. healing].
 śaphā-vant, a. having hoofs, v. 83, 5.
 śabāla, a. brindled, x. 14, 10.
 śām, n. healing, ii. 33, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8.
 Śāmbara, m. name of a demon, ii. 12, 11.
 śāy-āna, pr. pt. Ā. lying, ii. 12, 11; vii. 103, 2 [śi lie].

śarād, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
 śār-u. f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].
 śārdh-ant, pr. pt. arrogant, ii. 12, 10 [śrdh be defiant].
 śār-man, n. shelter, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. szalma-s 'helmet', OG. helm 'helmet'].
 śāv-as, n. power, v. 11, 5 [śū swell].
 śāsam-ānā, pf. pt. Ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toil].
 śāśay-ānā, pf. pt. Ā. lying, vii. 103, 1 [śi lie].
 śāś-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 85, 5 [for śā + śvant, orig. pt. of śū swell, Gk. d-mav-].
 śāktā, m. teacher, vii. 103, 5 [śak be able].
 śās order, II. śāsti, śāste.
 ānu- instruct, vi. 54, 1.
 abhi- guide to (acc.), vi. 54, 2.
 śik-van flame (?), ii. 35, 4.
 śikṣ be helpful, pay obeisance, I. śikṣa, iii. 59, 2 [ds. of śak be able].
 śikṣa-māna (pr. pt. Ā.), m. learner, vii. 103, 5.
 śiti-pād, a. (Bv.) white-footed, i. 35, 5.
 śithirā, a. loose; n. freedom, vii. 71, 5 [Gk. kaθapós 'free, pure'].
 śivā, a. kind, x. 34, 2.
 śīśu, m. child, ii. 33, 18 [śū swell, cp. Gk. kvéw].
 śīśriy-ānā, pf. pt. Ā. abiding, v. 11, 6 [śri resort].
 śi-tā, a. cold, x. 34, 9 [old pp. of śyā coagulate].
 śirṣ-ān, n. head, x. 90, 14 [śir(a)s head + an; cp. Gk. κόρυς 'head'].
 śuk-rā, a. shining, i. 160, 3; bright, ii. 33, 9; iv. 51, 9; clear, ii. 35, 4 [śuc be bright, Av. sux-ra 'flaming'].
 śūc-i, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2. 9; v. 11, 1. 3; viii. 29, 5; clear, vii. 49, 2. 3; pure, ii. 33, 18; 85, 3² [śuc shine].
 śūbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.
 śubh-āya, Ā. adorn oneself, i. 85, 3.
 śubh-rā, a. bright, i. 85, 3; 85, 8; iv. 51, 6 [śubh adorn].
 śumbh, adorn, I. Ā. śumbhate.
 prā- adorn oneself, i. 85, 1.

śūṣ-ka, a. dry, vii. 103, 2 [for suṣ-ka, Av. huṣ-ka].
 śūṣ-ma, m. vehemence, ii. 12, 1. 13; im-pulse, iv. 50, 7; force, vii. 61, 4 [śvas - blow, snort].
 śū-ra, m. hero, i. 85, 8 [Av. sūra 'strong', Gk. δ-κρυσ- 'in-valid'].
 śūdrā, m. man of the servile caste, x. 90, 12.
 śūṣu-āna, pf. pt. A. trembling (?), x. 34, 6.
 śūṣ-ā, a. inspiring, i. 154, 3 [śvas breathe].
 śrūv-ānt, pr. pt. hearing, vi. 54, 8 [śru hear].
 śrūdh-yā, f. arrogance, ii. 12, 10 [śrūdh be arrogant].
 śr crush, IX. śrāti.
 sām- be crushed: ps. ao. śāri, vi. 54, 7. scut drip, I. ścōta, iv. 50, 3.
 śyā-vā, a. dusky, i. 35, 5 [OSL. si-vā 'grey'].
 śyenā, m. eagle, vii. 63, 5; m. hawk, x. 127, 5.
 śrād heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. cord-, Gk. καρδ- in 'heart'].
 śrāv-as, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέφος 'fame', OSL. slovo 'word'].
 śravas-yū, n. fame-seeking, i. 85, 8.
 śrī-tā, pp. reaching to (lc.), v. 11, 3.
 śrī, f. glory, i. 85, 2; iv. 33, 3; x. 127, 1.
 śru, V. śrūoti, hear, ii. 33, 4; x. 15, 5; pl. 8. śrūvire = ps., x. 163, 4.
 śru-tā, pp. heard; famous, ii. 33, 11 [śru hear, Gk. κλυ-ρός- 'famous', Lat. in-chu-tu-s 'famous'].
 śrē-sṭha, spv. a. best, ii. 33, 3.
 śrō-tra, n. ear, x. 90, 14 [śru hear].
 śrūg-ṭi, f. obedient mare, viii. 43, 2 [śruṣ hear, extension of śru].
 śva-ghn-in, m. gambler, ii. 12, 4.
 śvān, m. dog, x. 14, 10. 11 [Av. span, Gk. κύων].
 śva-śrū, f. mother-in-law, x. 34, 3 [OSL. svekry, svekrytse].
 śvity-āñc, a. whitish, ii. 33, 8 [śviti (akin to śvetā, Go. hvēits, Eng. white) + āñc].

śās, nm. six, x. 14, 16 [Av. asvāš, Gk. ἕξ, Lat. sex, OL. sē, Go. sahs, Eng. six].

Sā, dem. prn. N. s. m. that, he, i. 1, 2. 4. 9; 154, 5; 160, 3; ii. 12, 1-14; ii. 33,

13; 35, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5. 7. 8; 51, 4; v. 11, 2. 6; 33, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 43, 9 [Av. hō, Gk. ὅ, Go. sa].

sam-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].

sam-rarānā, pf. pt. A. sharing gifts, x. 15, 8 [sām + rā give].

sam-vatsarā, m. year, vii. 103, 1. 7. 9.

sam-vid-ānā, pr. pt. A. uniting, with (inst.), viii. 43, 13; x. 14, 4 [vid find].

sam-vjā, a. conquering, ii. 12, 3.

sākh-i, m. friend, ii. 35, 12; vii. 86, 4; viii. 43, 4. 10; x. 34, 2. 5; 163, 3.

sakh-yā, n. friendship, viii. 43, 2.

sam-gāmāna, m. assembler, x. 14, 1.

sac accompany, I. A. śacate, i. 1, 9; vii. 61, 5; associate with, viii. 43, 10; reach, x. 90, 16 [Gk. ἑταίρ, Lat. sequitur, Lith. sekti].

sac-ā, adv. prp. with (lc.), iv. 50, 11 [sac accompany].

sājan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].

sa-jōṣas, a. acting in harmony with (inst.), viii. 43, 15 [jōṣas, n. pleasure].

sat, n. the existent, x. 129, 1 [pr. pt. of as be].

sāt-pati, m. true (?) lord, ii. 33, 12.

sat-yā, a. true, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].

satyā-dharman, a. (Bv.) whose ordinances are true, x. 34, 8.

satyānrtā, n. Dv. ed. truth and falsehood, vii. 49, 3 [satyā + ānrtā].

sad sit down, I. P. śidati, i. 85, 7; sit down on (acc.). a. ao. sadata, x. 15, 11 [Lat. sīdo].

ś- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, viii. 29, 2.

nī- sit down, pf. (nī)śedur, iv. 50, 3; inj. śidat, v. 11, 2; settle: pf. s. 2. sasāthā, viii. 43, 9.

sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. ἔδος].

sādas-sadas, acc. itv. ed. on each seat, x. 15, 11.

sā-dā, adv. always, vii. 61, 7; 63, 6; 71, 6; 86, 8.

sa-dśā, a., f. -i, alike, iv. 51, 6 [having a similar appearance].

sa-dyās, adv. in one day, iv. 51, 5; as once, iv. 51, 7.

sadha-māda, m. joint feast, x. 14, 10 [co-revelry; sadhā = sahā together].

sadhā-stha, n. gathering place, i. 154, 1. 3.

san gain, VIII. P. sanōti, vi. 54, 5.

sandya, a. old, iv. 51, 4 [from sāna; Gk. ένο-s, OL. sen, Lith. senas 'old'].

sant, pr. pt. being, x. 34, 9 [as be; Lat. (prae)-sent-].

sam-dśa, f. sight, ii. 33, 1.

saptā, nm. seven, i. 35, 8; ii. 12, 3. 12; x. 90, 15² [Gk. έπτά, Lat. septem, Eng. seven].

saptā-raśmi, a. (Bv.) seven-reined, ii. 12, 12; seven-rayed, iv. 50, 4.

saptāśya, a. (Bv.) seven-mouthed, iv. 50, 4; 51, 4 [saptā + āśya, n. mouth].

sāp-ti, m. racer, i. 85, 1. 6.

sa-prāthas, a. (Bv.) renowned, iii. 59, 7 [accompanied by prāthas, n. fame].

sa-bādhā, a. zealous, vii. 61, 6 [bādhā, m. stress].

sabhā, f. assembly hall, x. 34, 6 [OG. sippa 'kinship', AS. sib].

samā, a. level, v. 83, 7 [Av. hama 'equal', Gk. όμο-s, Eng. same, cp. Lat. sim-i-lis].

sam-ād, f. battle, ii. 12, 3.

sām-ana, n. festival, x. 168, 2 [coming together].

samanā, adv. in the same way, iv. 51, 8² [inst., with shift of accent, from sāmāna being together].

samānā, a., f. i. same, ii. 12, 8; iv. 51, 9; vii. 86, 3; uniform, vii. 63, 2; common, ii. 35, 3; vii. 63, 8; 103, 6.

samānā-tas, adv. from the same place, iv. 51, 8.

sam-idh, f. faggot, x. 90, 15 [sām + idh kindle].

samudrā-jyestha, a. (Bv.) having the ocean as their chief, vii. 49, 1 [sam-udrā, m. collection of waters + jye-ṣṭha, spv. chief].

samudrārtha, a. (Bv.) having the ocean as their goal, vii. 49, 2 [ārtha, m. goal].

sam-fdh, f. unison, vii. 103, 5 [sām + rdh thrive].

sām-prkta, pp. mixed with (inst.), x. 34, 7 [pro mix].

sam-pfeas, ab. inf. from mingling with, ii. 35, 6 [pro mix].

sām-bhrta, pp. collected, x. 90, 8 [bhr bear].

sam-rā, m. sovereign king, viii. 29, 9.

sa-yūj, a. united with (inst.), x. 163, 2. sa-rātham, adv. (cog. acc.) on the same car, with (inst.), v. 11, 2; x. 15, 10; 163, 2.

sār-as, n. lake, vii. 103, 7 [sṛ run].

saras-ī, f. lake, vii. 103, 2.

sārg-a, m. herd, iv. 51, 8 [sṛ let loose].

sārt-ave, dat. inf. to flow, ii. 12, 12 [sṛ flow].

sṛp creep, I. P. sārpati.

vī- slink off, x. 14, 9.

sarpīr-āsuti, a. (Bv.) having melted butter as their draught, viii. 29, 9 [sarpās (from sṛp run = melt) + ā-suti brew from su press].

sārva, a. all, vii. 103, 5; x. 14, 16; 90, 2; 129, 3 [Gk. όλο-s = όλ-fo-s, Lat. salu-s 'whole'].

sārva-vira, a. consisting entirely of sons, iv. 50, 10; x. 15, 11.

sarva-hūta, a. (Tp.) completely offering, x. 90, 8. 9 [hu-t: hu sacrifice + determinative t].

sal-ilā, n. water, x. 129, 3; sea, vii. 49, 1 [sal = sṛ flow].

Sav-i-tṛ, m. a solar god, i. 35, 1-6. 8-10; vii. 63, 3; x. 34, 8. 13 [Stimulator from sū stimulate].

sas sleep, II. P. sāsti, iv. 51, 3.

sas-ānt, pr. pt. sleeping, iv. 51, 5.

sah overcome, I. sāha, x. 34, 9 [Gk. έχαω, ao. έσ(ε)χ-av].

sāh-as, n. might, iv. 50, 1; v. 11, 6² [sah overcome].

sa-hāsra, nm. a thousand, x. 15, 10 [Gk. χίλιοι, Lesbian χέλλιοι from χέσλο].

sahāsra-pāda, a. (Bv.) thousand-footed, x. 90, 1 [pad foot].

sahāsra-bhrṣṭi, a. (Bv.) thousand-edged, i. 85, 9 [bhrṣṭi from bhrṣ = hrṣ stick up].

sahāsra-sīrṣan, a. thousand-headed, x. 34, 14.

sahasra-sāvā, m. thousand-fold Soma-pressing, vii. 103, 10 [sāvā, m. pressing from su press].

sahasrākṣa, a. (Bv.) thousand-eyed, x. 90, 1 [akṣa eye = ākṣi].

sā-hūti, f. joint praise, ii. 33, 4 [hūti invocation from hū call].

sā bind, VI. syāti.

vī- discharge, i. 85, 5.

sā, dem. prn. N. s. f. that, iv. 50, 11; vii. 86, 6; as such = so, x. 127, 4.

sād-ana, n. seat, x. 135, 7 [sad sit].

sādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-ādhāraṇa *having the same support*].
 sādhu-ū, a. *good*, x. 14, 10.
 sādhu-yā, adv. *straightway*, v. 11, 4.
 Sādh-yā, m. pl. a group of divine beings, x. 90, 7. 16.
 sām-as-i, a. *bringing gain*, iii. 59, 6 [san gain].
 sām-u, n. m. *back*, ii. 35, 12.
 sām-man, n. *chant*, viii. 29, 10; x. 90, 9; 135, 4.
 sāya-ka, n. *arrow*, ii. 33, 10 [suitable for hurling: si hur].
 sārameyā, m. *son of Saramā*, x. 14, 10.
 sāsānānāsānā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-asāna + anāsāna].
 sīmha, m. *lion*, v. 83, 3.
 sic pour, VI. siñcā, i. 85, 11 [OG. sig-u 'drip', Lettic sik-u 'fall' of water].
 ni- pour down, v. 83, 8.
 sidh repel, I. P. sēdhati.
 āpa- chase away, i. 35, 10.
 sindh-u, m. *river*, i. 35, 8; ii. 12, 8. 12; Indus, v. 11, 5 [Av. hind-u-s].
 siśvid-ānā, pf. pt. ā. *sweating*, vii. 103, 8 [svid perspire: Eng. sweat].
 sim, enc. prn. pel. him &c., i. 160, 2.
 su press, V. sunōti, sunutē, V. 14, 13 [Av. hu].
 sū, adv. *well*, ii. 35, 2; v. 83, 7; vii. 86, 8 [Av. hu-, OL. su-].
 sū-krta, pp. *well-made*, i. 35, 11; 85, 9; *well prepared*, x. 15, 13; 34, 11.
 su-krātu, a. (Bv.) *very wise*, v. 11, 2; vii. 61, 2 [krātu *wisdom*].
 sukratū-yā, f. *insight*, i. 160, 4.
 su-ksatrá, a. (Bv.) *wielding fair sway*, iii. 59, 4.
 su-ksiti, f. *safe dwelling*, ii. 35, 15.
 su-gā, a. *easy to traverse*, i. 35, 11; vii. 63, 6.
 su-jānman, a. (Bv.) *producing fair creations*, i. 160, 1.
 su-tā, pp. *pressed*, viii. 48, 7; x. 15, 3.
 sū-tastā, pp. *well-fashioned*, ii. 35, 2 [take fashion].
 sutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.
 su-tāra, a. *easy to pass*, x. 127, 6.
 su-dāmsas, a. (Bv.) *wondrous*, i. 85, 1 [dāmsas wonder].
 su-dākṣa, a. (Bv.) *most skilful*, v. 11, 1.

su-dānu, a. *bountiful*, i. 85, 10; vii. 61, 3.
 su-dūgha, a. (Bv.) *yielding good milk*, ii. 35, 7 [dūgha *milking*: dugh = duh].
 sū-dhita, pp. *well-established*, iv. 50, 8 [dhita, pp. of dhā puf].
 su-dhṛṣṭa-tama, spv. a. *very proud*, i. 160, 2.
 su-nithā, a. (Bv.) *giving good guidance*, i. 35, 7. 10.
 sunv-ānt, pr. pt. *pressing Soma*, ii. 12, 14. 15; vi. 54, 6 [su press].
 su-pātha, n. *fair path*, vii. 63, 6.
 su-parṇā, a. (Bv.) *having beautiful wings*; m. *bird*, i. 85, 7.
 su-palāsā, a. *fair-leaved*, x. 135, 1.
 su-pēśas, a. (Bv.) *well-adorned*, ii. 35, 1 [pēśas, n. ornament].
 su-praketā, a. *conspicuous*, iv. 50, 2 [praketā, m. token].
 su-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].
 su-prātika, a. (Bv.) *lovely*, vii. 61, 1 [having a fair countenance: prātika, n.].
 su-prāñiti, a. (Bv.) *giving good guidance*, x. 15, 11.
 su-prapāṇā, a. (Bv.) *giving good drink*; n. *good drinking place*, v. 83, 8.
 su-bhāga, a. *having a good share, opulent*; *genial*, vii. 63, 1.
 su-bhū, a. *excellent*, ii. 35, 7 [sū well + bhu being].
 sū-bhṛta, pp. *well cherished*, iv. 50, 7.
 sū-makha, m. *great warrior*, i. 85, 4.
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 su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. hu-manah- 'well-disposed'; cp. second part of eū-mēṛis].
 sv-mṛīka, a. (Bv.) *very gracious*, i. 35, 10 [mṛīka, n. mercy].
 su-medhās, a. (Bv.) *having a good understanding, wise*, vii. 48, 1.
 su-mnā, n. *good-will*, ii. 33, 1. 6.
 sumnā-yū, a. *kindly*, vii. 71, 3.
 su-rabhi, a. *fragrant*, x. 15, 12.
 sūra, f. *liquor*, vii. 86, 6 [Av. hura].
 su-rētas, a. (Bv.) *abounding in seed*, i. 160, 3.
 su-vārcas, a. (Bv.) *full of vigour*, x. 14, 3.
 su-vāc, a. (Bv.) *eloquent*, vii. 103, 5.
 suv-itā, n. *welfare*, v. 11, 1 [su well + itā, pp. of i go: opposite of dur-itā].

su-vidātra, a. *bountiful*, x. 14, 10; 15, 3, 9.
 su-vīra, a. (Bv.) *having good champions = strong sons*, i. 85, 12; ii. 12, 15; 33, 15; 85, 15; viii. 48, 14.
 su-vīrya, n. *host of good champions*, iv. 51, 10.
 su-vrktī, f. *song of praise*, ii. 35, 15; vii. 71, 6 [sū + r̥k-ti from *are praise*, ep. ro].
 su-vrjāna, a. (Bv.) *having fair abodes*, x. 15, 2.
 su-sīpra, a. (Bv.) *fair-lipped*, ii. 12, 6; 33, 5.
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 su-stūti, f. *eulogy*, ii. 83, 8 [stuti praise].
 su-stūbh, a. *well-praising*, iv. 50, 5 [stubbh praise].
 su-hāva, a. (Bv.) *easy to invoke*, ii. 33, 5 [hāva invocation].
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 sū-nāra, a. *bountiful*, viii. 29, 1 [Av. hunara].
 sū-nū, m. *son*, i. 1, 9; 85, 1; viii. 48, 4 [Av. hunu, OG. sunu, Lith. sūnū, Eng. son].
 sūpāyana, a. (Bv.) *giving easy access, easily accessible*, i. 1, 9 [sū + upāyana].
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 sr slova, III. sisarti.
 ūpa-prā- stretch forth to, int. 3. s. sarsr-e, ii. 35, 5.
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 skāmbh-ana, n. prop. support, i. 160, 4. stan thunder, II. P.; cs. stanāyati, id., v. 83, 7, 8 [Gk. στενω 'lament'].
 stan-ātha, m. *thunder*, v. 83, 3.
 stanāyant, pr. pt. thundering, v. 83, 2; x. 163, 1.
 stanayi-tnū, m. *thunder*, v. 83, 6.
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 stu-tā, pp. *praised*, ii. 33, 12.
 stuv-ānt, pr. pt. *praising*, iv. 51, 7; vi. 54, 6.
 ste-nā, m. *thief*, x. 127, 6 [stā be stealthy].
 sto-if, m. *praiser*, vi. 54, 9; vii. 86, 4 [stu praise].
 stō-ma, m. *song of praise*, ii. 33, 5; vii. 86, 8; x. 127, 8 [stu praise].
 stōma-tasta, a. (Tp.) *fashioned into (= being the subject of) praise*, x. 15, 9.
 strī, f. *woman*, x. 34, 11 [Av. strī].
 sthā stand, I. tiṣṭha; pf. tasthur, i. 35, 5; rt. ao. s. 3. āsthāt, i. 35, 10; iv. 51, 1; pl. 3. āsthur, iv. 51, 2 [Av. hīstaili, Gk. ἵστημι, Lat. sisto].
 āti- extend beyond, x. 90, 1.
 ādhi- ascend, x. 135, 3; stand upon, i. 35, 6.
 āpa- start off, viii. 48, 11.
 abhī- overcome, iv. 50, 7.
 ā- mount, i. 85, 4; mount to (acc.), i. 85, 7; occupy, ii. 85, 9.
 ād- arise, v. 11, 8.
 ūpa- approach, rt. ao. asthita, x. 127, 7.
 pāri- surround, pf. tasthur, ii. 85, 3.

prá- *step forth*, x. 14, 14.
 spás, m. *spy*, vii. 61, 3 [Av. *spas*; cp. Lat. *au-spez*, Gk. *okúw* 'owl'].
 spr *win*, V. sprnóti.
 nis- *rescue*, rt. ao. 2 du. *spartam*, vii. 71, 5.
 sprh, os. *sprháya long for*, x. 135, 2 [Av. *sper-zaitē*].
 sphúr *spurn*, VI. *sphurá*, ii. 12, 12; *spring*, x. 34, 9 [Av. *sparaiti*, Gk. *σπαίρω* 'quiver', Lat. *sperno*, Lith. *spiriu* 'kick', OG. *spurnu* 'kick'].
 sma, enc. pcl. *just, indeed*, ii. 12, 5 [180].
 syá, dem. prn. *that*, ii. 33, 7 [OP. *hya*, f. *hyā*; OG. f. *siu*].
 syand *flow*, I. A. *syādate*, v. 83, 8.
 syūma-gabhasti, a. (Bv.) *drawn with thongs*, vii. 71, 3 [syū-man *band*; Gk. *ὀμῶν* 'sinew'].
 syoná, n. *soft couch*, iv. 51, 10.
 sráma, m. *disease*, viii. 48, 5.
 sru *flow*, I. *sráva*, vii. 49, 1 [Gk. *ῥέει* 'flows'].
 svá, poss. prn. *own*, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *hva*, Gk. *σός*, *ὅς*, Lat. *sui-s*].
 svá-tavas, a. (Bv.) *self-strong*, i. 85, 7.
 1. *svadhā*, f. *funeral offering*, x. 14, 3, 7; 15, 3, 12-14.
 2. *sva-dhā*, f. *own power*, x. 129, 2; *energy*, x. 129, 5; *vital force*, ii. 35, 7; *bliss*, i. 154, 4 [svá *own* and *dhā put*; cp. Gk. *ἔθος* 'custom'].
 svadhā-vant, a. *self-dependent*, vii. 86, 4, 8.
 sv-ápas, a. (Bv.) *skilful*, i. 85, 9 [sú + ápas 'doing good work'].
 sváp-na, m. *sleep*, vii. 86, 6 [Gk. *ὑπνο-s*, Lat. *somnu-s*, Lith. *sąpna-s*].
 svayam-já, a. *rising spontaneously*, vii. 49, 2.
 sva-y-ám, ref. prn. *self*, ii. 35, 14; of *their own accord*, iv. 50, 8 [115 a].
 svār, n. *light*; *heaven*, ii. 35, 6; v. 83, 4.
 sva-rāj, m. *sovereign ruler*, x. 15, 14.
 sváru, m. *sacrificial post*, iv. 51, 2.
 svar-vid, m. *finder of light*, viii. 48, 15.
 svá-vant, a. *bountiful*, i. 85, 10 [possessing property: svá, n.].
 svástr, f. *sister*, vii. 71, 1; x. 127, 3 [Lat. *soror*, OSI. *sestra*, Go. *swistar*, Eng. *sister*].
 sv-asti, f. n. *well-being*, i. 1, 9; 35, 1; ii. 33, 3; vii. 71, 6; 86, 8; x. 14, 11; inst. a. *svastí for welfare*, viii. 48, 8;

pl. *blessings*, vii. 61, 7; 63, 6 [sú *well* + *asti being*].
 svād-ū, a. *sweet*, viii. 48, 1 [Gk. *ἡδύ-s*, Lat. *svādi-s*, Eng. *sweet*].
 sv-ādhī, a. (Bv.) *stirring good thoughts*, viii. 48, 1.
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 Ha, enc. emph. pcl., i. 85, 7; vii. 86, 3; x. 14, 13; 90, 10, 16; 129, 2 [later form of gha].
 ha-tvā, gd. *having slain*, ii. 12, 3 [han *strike*].
 han *slay*, II. *hānti*, i. 85, 9; ii. 33, 15; *smile*, v. 83, 2³, 9; I. *jighna* *slay*, viii. 29, 4; pf. *jaghāna*, ii. 12, 10, 11; ps. *hanyāte*, iii. 59, 2; ds. *jighāmsa*, vii. 86, 4.
 han-tī, m. *slayer*, ii. 12, 10.
 hār-as, n. *wrath*, vii. 48, 2 [heat; from hr *be hot*: Gk. *ἥρ-ος* 'summer'].
 hār-i, m. *bay steed*, i. 85, 3 [Av. *zairi* 'yellowish'; Lat. *helu-s*, Lith. *zelū*, OG. *gēlo*].
 hār-ita, a. *yellow*, vii. 103, 4, 6, 10 [Av. *zairita* 'yellowish'].
 hāry-asva, a. (Bv.) *drawn by bay steeds*, viii. 48, 10.
 hāv-a, m. *invocation*, x. 15, 1 [hū *call*].
 havana-srūt, a. (Tp.) *listening to invocations*, ii. 33, 15 [hāvana (from hū *call*) + srūt *hearing* from sru *hear* with determinative t].
 havir-ād, a. (Tp.) *eating the oblation*, x. 15, 10 [havis + ad].
 havis-pā, a. *drinking the oblation*, x. 15, 10 [havis + pā].
 hav-is, n. *oblation*, ii. 33, 5; 35, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 13; x. 14, 1, 4, 13, 14; 15, 8, 11, 12; 90, 6; 168, 4 [hu *sacrifice*].
 hāv-i-man, n. *invocation*, ii. 33, 5 [hū *call*].
 hav-yā, (gdv.) n. *what is to be offered, oblation*, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [hu *sacrifice*].
 havya-vāhana, m. *carrier of oblations*, v. 11, 4 [vāhana from vah *carry*].
 havya-sūd, a. (Tp.) *sweetening the oblation*, iv. 50, 5 [sūd = svād *sweeten*].
 hásta, m. *hand*, ii. 33, 7; vi. 54, 10; viii. 29, 3-5.

hāsta-vant, a. *having hands*, x. 34, 9.

1. hā *leave*, III. P. jahāti.

āva-, ps. *hiyate, be left behind*, x. 34, 5.

2. hā *go away*, III. A. jihīte.

āpa- *depart*, vii. 71, 1: 3. s. sb. s. ao.

hāsate, x. 127, 3.

ūd- *spring up*, v. 83, 4.

hī, cj. *for*, i. 83, 1; 154, 5; 160, 1; ii.

83, 1. 5. 9; iv. 51, 5; viii. 48, 6;

since, viii. 48, 9; x. 34, 11; *pray*, x.

14, 4.

hims, *injure*, VII. hināsti *injure*; is ao.

inj-, x. 15, 6 [probably a ds. of han

strike].

hi-tā, pp. *placed*, v. 11, 6 [later form of

dhita from dhā *put*; Gk. *θερό-ς set*].

hi-tvāya, gd. *leaving behind*, x. 14, 8

[i. hā *leave*].

himā, m. *winter*, ii. 33, 2 [Av. *zima*,

OSl. *zima* 'winter'; Gk. *θύς-χίμο-ς*

'subject to bad storms', 'horrid'].

hiraṇ-ya, n. *gold ornament*, ii. 33, 9.

hiraṇya-dā, a. (Tp.) *giver of gold*, ii.

35, 10.

hiraṇya-pāṇi, a. (Bv.) *golden-handed*, i.

35, 9.

hiraṇya-praṇḡga, a. (Bv.) *having a golden*

pole, i. 35, 5.

hiraṇyā-ya, a. *golden*, i. 35, 2; 85, 9;

ii. 35, 10; viii. 29, 1.

hiraṇya-rūpa, a. (Bv.) *having a golden*

form, ii. 35, 10.

hiraṇya-varṇa, a. (Bv.) *golden-coloured*,

ii. 35, 9-11.

hiraṇya-śamī, a. (Bv.) *having golden pins*,
i. 35, 4.

hiraṇya-samdrś, a. (Bv.) *having a golden*
aspect, ii. 35, 10.

hiraṇya-hasta, a. (Bv.) *golden-handed*, i.
35, 10.

hiraṇyākṣā, a. (Bv.) *golden-eyed*, i. 35, 8
[akṣā = akṣi *eye*].

hīd *be angry*, I. hēda: pf. jihīla, x.
34, 2.

hī-nā, pp. *forsaken*, x. 34, 10 [hā *leave*].

hu *sacrifice, offer*, III. juhōti, iii. 59, 1;

x. 14, 13-15.

ā- *offer*, iii. 59, 5.

hū *call*, I. A. hāvate, ii. 12, 8. 9; 33, 5;

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14, 5.

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86, 8; viii. 48, 4. 12; x. 129, 4 [Av.

zard].

hfd-aya, n. *heart*, x. 34, 9.

he-ti, f. *dart*, ii. 33, 14 [hi *impel*].

he-tū, m. *cause*: ab. hetós *for the sake*

of, x. 34, 2 [impulse: hi *impel*].

hó-tr, m. *invoker*, i. 1, 1. 5; v. 11, 2

[hū *call*].

hotrā-vid, a. (Tp.) *knowing oblations*, x.

15, 9 [hó-trā, Av. *zao-thra*; cp. Gk.

χύ-ρᾱ 'pot'].

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vi- *call divergently*, ii. 12, 8.

GENERAL INDEX

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